THE

World's Eternal Religion

PUBLISHED

BY

THE BHARAT DHARMA SYNDICATE, LTD.,

FOR

THE HALL OF ALL RELIGIONS,
BENARES (INDIA.)

SECOND EDITION.

1924.

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INTRODUCTION.

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे संजानाना उपासते ॥

IN presenting this important treatise to the worthy appreciation of the learned public, it would not be out of place to say a few words about the necessity of its publication under the present circumstances. The leaders of Sri Bharat Dharma Mahamandal were keenly alive to the fact that it was very deplorable that the catholic and universally beneficent features of the Sanatan Dharma should remain a sealed book to the world at large up-to-date. True, there are books treating of Sanatan Dharma, but they are so vast in number and multifarious in nature that it is not possible for the Sanscritists of the day to gather together and present to the world in a lucid suitable form, the most precious secrets of this catholic religion. The spirit of the age has now opened the eyes of our people and taught them to think for themselves. They are slow to accept anything, far less, to make it a guiding principle of life, unless they are thoroughly convinced of its soundness. So it was highly necessary that there should be treatises in English giving clear expositions of our *Shastras* containing in outlines the different phases of the Sanatan Dharma, and serving as an invaluable key to the Shastric treatises on that religion, both for scholars among the Hindus as well as for those of foreign religions who wished to study comparative religion and philosophy. It was to answer the above-mentioned purposes that the present treatise came into being.

In the first three Chapters has been shown the universality of Dharma (religion), which is expected to prove useful to all. Sanatan Dharma is a natural and universal Dharma,

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and hence it has no particular dogmas of its own. The careful reading of these three Chapters will amply bear it out. The fourth Chapter contains an exposition of the Karmic law. This may be termed the fundamental law of nature. Chapters five to eleven contain an exposition of *worship* in all its phases together with means of direct help to worship. These are expected to be of benefit to all the creeds in the world. Though everything in these Chapters might not be of use to all, still there are many things in them that may be serviceable to all kinds of faiths. Most important informations regarding *knowledge* of self have been given in Chapters twelve to sixteen. Based as these Chapters m··inly are on the seven systems of Vedic philosophy and truths of knowledge underlying the Vedas, nevertheless every religion in the world can gather from them useful informations concerning theology, creation and spirituality. The special features of the *Dharma* of the Hindus that inspite of many vicissitudes have preserved up-to-date its originality and saved itself from total disappearance in the fathomless abyss of Time—the fate that has overtaken many historic and pre-historic faiths in the world—have been described in the Chapters from the seventeenth to the twenty-third. In the Chapter twenty-fourth, the last Chapter of the book, attempts have been made to reconcile all religions from the standpoint of *Hindu religion*, and also to show as clearly as possible, how all the existing religions in the world may unite at a point to realise fully the Fatherhood of God, Brotherhood of man and spirituality underlying every faith.

Many important subjects have been put, as it were, in a nut-shell into this little volume, so that it would be no exaggeration to call it a key to the Hindu religion. Necessarily, therefore, many Sanskrit words have been used in this book, as coining of appropriate words was found very difficult. A glossary of these words has been added at the end of the book as it was not found convenient to add explanatory notes at the end of those

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words in their proper place.

Religion is no longer the ruling factor in human affairs as it once was. Nevertheless, as a motive force of thought and action, it is second to none even in the West, while in the East its predominance is maintained to this day. To us Hindus, for example, Religion is still all in all. There is hardly any fear now of nations flying at each other's throat for the sake of Religion. Yet it cannot be denied that sectarian bigotry and religious fanaticism are still things to be reckoned with, not only in the case of Orientals but also of Occidentals. It is significant in view of our context that the cleavage in regard to Home Rule in Ireland has followed the line of division in the population according to religious persuation. Broadly speaking, the difference in the salient national characteristics of Prussia and Austria, the inhabitants of both countries being mainly of the same ethnic stock, is due chiefly to religious causes. One still hears of Jew-baiting here and there in Europe. In our own country, inspite of the ingrained spirit of tolerance of Hindus and Mussalmans alike and the unifying effect of British Rule, painful instances of sectarian bickerings now and again are not wanting. In short, it is sure every one will admit that though Religion has ceased to be the principal cause of conflict in the world, it is one of the potent sources of ill-feeling affecting vast populations of almost every grade of intellect.

The primary purpose of religion, however, is (to repeat a mere truism) to promote the spirit of harmony and brotherliness in mankind by making all races and classes of men realise that they are the children of the Almighty God, Who is Father of all. It is simply ignorance of the basic tenets and creeds of each other's faith (which are common to all Religions and schools of Theology) which is responsible for keeping alive the smouldering fire of religious animosity that had raged so fiercely everywhere in pre-modern times.

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It is obvious, therefore, that we should seek some means of gradually eradicating the root-cause of surviving religious differences as one of the most effective ways of discharging the duty that lies on every one of us helping towards insuring the establishment of uninterrupted reign of peace and good-will henceforth on earth. In thinking of measures for making War impossible, we must consider all important causes of discord. We cannot therefore leave out of count the influence of Religion, it being at all events second to none in importance.

The great War, that has brought untold miseries on Europe and has made the whole world shudder in pain and fear, was the inevitable result of the ascendancy of Materialism. Materialism, looking as it does, only to worldly power and gain, gives free play to the brute in man, develops his original savage and lawless propensities. This Materialistic tendency towards license,—the callous disregard of all spiritual and moral laws for the sake of self-gratification and self-aggrandisement can be checked and corrected only by Dharmik principles and spirituality. In a Society, as in a government, the working of Materialism drags humanity downwards leading to the chaos of barbarism, and ultimate extinction of the whole civilised race. Dharma, faith in God and the Daiva Jagat (Occult world) and spirituality in general, serve as a balancing force which prevents such downfall. To make the civilised race lasting on the earth, therefore, the effective means should be to promote the culture of the above Dharma, etc., in perfect harmony with all the faiths of the world. It is Sanatan Dharma of the Hindus that can inculcate such teachings and preserve the harmony of all faiths. It is the religion of all religions, a philosophical truth, a spiritual science and a fundamental law of nature. It is the only religion in the world which can aspire to inculcate the principles of the Fatherhood of God and the Brotherhood of man. It can therefore claim the right of being called the father of all religions.

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It is with a view to present to the civilised world the above Catholic Spirit of Sanatan Dharma and embrace within its parental fold the sundry sects and crouds providing spiritual food to all as adapted to their respective stages of evolution and striking the tune of harmony that the scheme for the Hall of All-Religions as the worthy peace memorial has been launched in right earnest. We have dwelt at some length on this scheme and its universal spirit of harmony in the last chapter.

This important treatise forms a spiritual contribution to the Hall of All-Religions and invites further contribution of this nature from the wide civilised world. We shall deem our labour amply rewarded should this book be able to contribute, however meagrely it may be, towards the advance of the true spirit of religion and the harmonious spirit of Sanatan Dharma among the seekers of truth in the world.

Mahamandal Buildings,
Benares, (India.)
The 15th April 1924.

DAYANAND (SWAMI).

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श्रीविश्वनाथो जयति ।

The World's Eternal Religion.

FOREWORD.

I.

Attempts have hitherto been made to present in English the character of India's time-honoured religion to the world both by Indian and by foreign writers. It will be noted that between these two classes of writers, there is in many cases no very substantial difference except where the aim is to dispraise India's religion to the advantage of a favoured creed. Many Indian writers have, moreover, been tacitly taking their cue from Western writers, having been habituated to their system of study and their fashion of thinking. The aim of some has been to note convenient similarities of ideas and construct with them eclectic systems of religion, under the belief that a new joint revelation will thus be supplied to the world. And all this is work in the superficies only.

The essential and universal character of India's everlasting religion has neither been yet fully known to, nor understood by, any of such writers, nor yet presented to the modern public in its true aspects. The general tendency is to write under the influence of a historical and antiquarian bias. The writers are usually indifferent to the truths and teachings and to the essentially spiritual and truly human interest that distinguishes it. Some exceptional admirers have spoken and written in praise of it only with reference to what coincides with their own pre-conceived notions formed haphazard, while only very rare thinkers have been able to appreciate its highest goal and have given some praise to it, and that too from a theoretical standpoint.

But the Indian Dharma, as will be seen from the following

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pages, is a universal spiritual system, recognizing the goal of humanity's true life, and explaining and guiding its course to that goal. In this connection history and antiquarian research have little value. There is no reason why the teaching should not be accepted if it be in perfect agreement with science and philosophy, and capable of realization by positive experience in this life. This teaching comes by immemorial tradition from master to pupil and is recorded and preserved in part in the ancient Vedic literature and in part in the more popular *Puranas, Smritis* and the like scriptural works, and extensive esoteric cults. The test of historical sequence and antiquarian research are no tests to prove the genuineness of such spiritual teachings. Even in their own province of utility, both these tests are condemned by their own critics, the one on account of the prejudices and ignorance of the original writers, the other on account of the vagueness of the authorities and the fancies of the interpreters.

As regards the historical test, it is worth while to observe that India did not, nay, in view of the truth, could not, care to record a history in the modern sense which means narrations limited to particular periods and geographical tracts, to certain select great names and localities arranged in a chronological order, all intended to picture forth a past to vivify the present. India's wisdom transcended the wisdom of every other country's, and it had a vivid knowledge of the past, the present and the future. How could the Seers of old take account of petty details which are forgotten as soon as given, as by school boys on leaving school? Countless ages, countless places, countless personages have come and gone, and will come and go. The Seer adheres to the truth. "History but repeats itself"—this is what they have brought out in the Grand Epics. In the play of human character in its birth and development and ideals and consummation common to all ages in all conditions, the essence is there, the chaff is thrown off. India has always referred itself for light and guidance to such ideals of lofty character as Bhishma, Rama, Krishna,

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Vyasa, etc. What higher ideals are necessary to govern human conduct by example and precept? The wisdom deduced from the epic record is preserved, and will never be lost, while modern historical works will have their day and vanish into "oblivion's uncatalogued library." The same truth holds good with respect to religious teaching. In its case the historical test is essentially of small worth. Of much less account is the authority of antiquarian research with reference to its value.

One will call to mind the fanciful vagaries of antiquarians of which a telling caricature is made by Charles Dickens in the *Pickwick Papers*, in the story of the broken piece of stone, with a few letter carved on it, the work of an idle villager, but which the enthusiastic finder converts into a valuable archæological find requiring a 96-page pamphlet to unravel its myetery! And this in the face of the poor villager's assertion that it was the performance of an illiterate rustic! As an actual fact of to-day, we may point to the antiquarian's vagaries in the location of the war of Lanka,—one placing it in Central Asia, another near Java and Sumatra, and others holding that it was at the Babel-Mandeb, while poor orthodox India has been for ages dozing in the belief that the struggle took place at Rameswaram and Ceylon!

The point is that those who ask for the sources of the teachings of India's religion cannot find them all in one place, or in one work, or some one period of time, or in any sort of written record. They are scattered far and wide, not only in numerous works, extant and inextant, but in varied traditions which are yet inaccessible to the general world. The mendicant minstrels, the Bauls of Bengal, for example, are followers of a religion, of which there is no history, on which there are no MSS., and for which there are no institutions to present their teaching about "the Man of my heart," of whom they sing and for whom they yearn. Religious thoughts, practices and traditions yet continue as esoteric, operating within their own consecrated limits, pursuing their purpose and fulfilling their end and aim.

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We who have access to a large mass of such teachings intend to present them in due course, either in original or modified forms in a series of volumes in Sanskrit, accompanied by translations into Hindi and other Indian vernaculars, as well as into English. The earnest student and thinker should divest himself of the *idola theatri* of historians and antiquarians when approaching these teachings, and should examine them with an open mind to test their true character by the principal positive tests of reason and self-experience.

We briefly describe the nature of some of those teachings which will be found to be easily intelligible from the point of view of the theory of evolution. Evolution in religious thought is not merely physical or biological, nor only social, moral, or of any character referring to mortal life alone; it is a *Universal Law* comprehending the sublime truths of Philosophical and the final conclusions of Science, and uniting and reconciling all truths into one.

To quote an instance: "The Spirit in man and in the whole universe is One without a second." Man is a microcosm, the universe a macrocosm Having arrived through four *Stages of Ignorance* provious to his human life, man had yet to pass three more Stages to be a perfectly evolved human being.* He then becomes a fit candidate for further progress and evolves into absolute perfection by a gradation leading from the physical to the spiritual life, eliminating at each successive stage some persistent encumbrances, and finally gaining Freedom, which, in other words, is Self-realization as to being 'One without a second.' The problem is grand and sublime, almost awful to follow, but there is a perfectly scientific theory of man's progress in this way, and the student will find light at every step in the study of it, and as in this field of study thinking is itself a direct instrument of help, the mere study will be of material use to the student helping

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*Cf. the four stages in the growth of consciousness as given in Bucke's "Cosmic Consciousness, p. 13.

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his own progress towards the Goal. Here is some explanation of the problem.

There are *Fourteen Stages** in the progress of the soul from the first manifestation of life to the last attainment of Freedom. The first four stages are the *Udvijja* (vegetable), the *Swedaja* (secretal, or germ). the *Andaja* (ovarian or egg-born) and the *Jarayuja* (uterine, or sac-born), the culmination of which is the human animal. In this stage man has to pass through 3 grades--the *Adhama* (lowest), the *Madhyama* (middle) and the *Uttama* (highest). In the first he is liable to fall back in evolution by a misuse of his free will, which he develops as a special characteristic in his human be-ing. In the Madhyama grade he grows a little discriminative and has experience of the *Pitri-Loka* and *Naraka*, becoming liable to repeated births and deaths. The last grade fits him for *Swarga* and return to mortal life for further growth. From this last grade he has to pass up through the next seven stages, the former seven being those of Ignorance and the latter seven those of Knowledge. These *Seven Stages of Knowledge* are named according to the progress of the Soul, as follows: *Jnanada, Sannyasada, Yogada, Lilonmukti, Satpada, Anandpada* and *Paratpara*. The explanation in its proper place of the nature of these stages will show the reader how perfectly reasonable they are, and how they would tally with one's personal experience in following them.

The student of orthodox Indian Philosophies (or *Darshanas*) will be able to note a striking correspondence between the advance of the successive schools over their predecessors, and the advance of the successive Stages of Knowledge over their preceding stages. The Darshanas are seven. The number was limited to six only to match the heterodox six schools current in Shankaracharya's time, the seventh Darshana *(Daivi Mimamsa)* being outside the pale of polemics, lies sequestered in esoteric knowledge. We shall be giving it to the public in due course.

It can be seen from this sort of treatment that the

*See Dheesh Gita.

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Indian religion, *i. e.*, the Everlasting Vaidic Dharma, which we mean by the title of Bharata Dharma, is a scientific religion, and as science bars no enquirer against its tests, so the Bharata Dharma bars no one from its st udy and practice. The condition is absolutely in accordance with science, the fitness of the candidate in his progress being determined purely by the law of evolution. We exclude no human being, Indian or non-Indian, Arya or non-Arya, civilized or barbarians, from a place of candidature in his evolution to perfection. His right to this is divine, as he in his origin is divine. Neither, likewise, could any religion other than this One religion of religions be believed to be outside its pale, because the evolution of humanity and its soul is universal,—true in the case of the whole human race, as it is true in the case of the single individual soul. What other religious system is there of such perfect brotherhood of the whole human race, present, past and future? The Indian alone knows that "the whole earth with the man of goodness is but one family—home!"*

DHARMA.
Universal Religion.
II.

Derivative meaning of Dharma.—The word Dharma is derived from the root Dhri (धृ, to hold) and means 'that which upholds,' or 'that by which the universe is upheld.'

The Mahabharata recognizes this etymological meaning of Dharma and takes it as upholding all creation so that whatever has the character of upholding is Dharma. †

The power and utility of Dharma are similarly described in the *Narayan-Upanishat*, Dharma being a source of support to all, and a remover of sins ‡

* उदारचरितानान्तु वसुधैव कुटुम्बकम् ।—महाभारत ।

†धारणाद्धर्ममित्याहुर्धर्मो धारयते प्रजाः ।
यत् स्याद्धारणसंयुक्तं स धर्म इति निश्चयः ॥

‡ धर्मो विश्वस्य जगतः प्रतिष्ठा, लोके धर्मिष्ठं प्रजा उपसर्पन्ति धर्मेण पापमपनुदति, धर्मे सर्वं प्रतिष्ठितं, तस्माद्धर्मं परमं वदन्ति ।

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A far wider meaning is then given to the word Dharma. That *Shakti* (or Divine Power, or Divine Law or Divine Will) is Dharma, which pervades the whole universe and regulates its harmonious action, being the cause of the birth of the universe, its preservation, and its final dissolution or absorption into the Supreme.

Dharma as Divine Law.—The Divine Will or Law thus menifesting itself is similarly pronounced as Dharma. *

We see the continuous working of the force of attraction and repulsion in the universe. Dharma is the power that maintains an equilibrium of these two forces throughout the creation. Thus the sun attracts the earth, the earth travels round the sun, and the moon round the earth, and earth is kept in position,—all this is owing to the operation of Dharma. It is because of Dharma that a thing is what it is.† if Dharma were to cease working even for a single instant, everything would go to wrack and ruin,—the earth would at once pull down the moon, and both collide with each other with a tremendous crash, the sun would force in towards itself the other planets and the lesser suns, and the whole fabric of the heavens would be shattered in a moment. Where would our beautiful world be but for this Dharma? Astronomy teaches that each world-system has its own sun, planets and satellites, and so forth, each of which is kept in position by the balance of attraction and repulsion. The sun does not draw down and dislodge the earth, and thus destroy the latter. The bigger planets do not do the same towards the smaller ones, and thus smash the latter to atoms. What keeps balance in the world-systems? It is Dharma.

* या बिभर्ति जगत्सर्वमीश्वरेच्छा ह्यलौकिकी ।
सैव धर्मो हि सुभगे ! नेह कश्चन संशयः ॥—पुराणसंहिता ।

† योग्यताऽवच्छिन्ना धर्मिणः शक्तिरेव धर्मः ।
—Vyasa's Commentary on *Yoga Sutras.*

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Material science holds that there are the forces of attraction and repulsion connected with molecules and atoms. It has been shown how Dharma keeps the equilibrium between the two forces. The whole of Nature (Prakiti) from the very sun down to the minute atom is under Dharma, already designated as Divine Power or Divine Law.

Relation of Dharma to Creation.—This world of ours arose out of Dharma. In the beginning of creation, there was the preponderance of the force of attraction. So, molecules attracted molecules, and the result was this perceptible world. And the final dissolution comes on by the preponderance of the force of repulsion,—molecules would then continue repelling one another, and dispersing till all things disintegrated, and the result would be *pralaya*, or universal destruction. There is a balance between the force of attraction and repulsion in all embodied forms in the universe, and what maintains the balance is Dharma.

*Dharma as Evolution.**—The ancient Hindus were aware of the principle of evolution long, long before Darwin and others taught it in the West. The Hindus hold that the Jiva in its onward march towards its Goal, travels steadily by degrees, now as a plant, then as an animal, through innumerable *yonis* or narrow gates of rebirth, till at last it takes its birth as man. It is Dharma or Divine Law which has taken the Jiva, most undeveloped and almost insentient in the beginning, to the stage of man, the fully conscious and developed being. And Dharma will take him in course of time yet higher. †

All Jivas follow this strict course of evolution from the earliest conceivable material condition to the highest ordinary evolute in the form of the self-conscious and reflecting human

* Read the "First Words" of Dr Buke's "Cosmic Consciousness" in this connection.

† Cf. Buke's "Cosmic Consciousness," p. 19. where the author proves and agrees with the principles of the Hindu theory of Evolution.

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being. The stages are these, leading *from the gross* to the intelligent being. Taking life as *beginning* to manifest itself in the vegetable kingdom, each evolved living being develops characteristics corresponding *to its constituent* elements. In vegetable life, there is preponderance of "*gross*" food (*anna*), which in the set language of the Rishis is *Annamaya Kosha*, or food-sheath. Next comes the *germ life* (*Swedaja Srishti*), where the *Annamaya Kosha* is partially subordinated to the *Prana-maya Kosha*, or the sheath of the vital forces. This is followed by the egg-born life (*Andaja Srishti*), in which the *Manomaya Kosha*, or the mind-sheath, develops itself in superiority to the other two. Lastly comes the *Jarayuja Srishti*, or the sac-born beings, where the *Vijnanmaya Kosha*, or the sheath of intelligence, plays the prominent part. The ultimate form of the sac-born beings is man, the fully developed Jiva, in whom is brought into play the *Anandamaya Kosha*, or the sheath of joy. It is at this stage of evolution that the feeling of joy distinctly manifests itself in the peculiar act of laughing never observed in any previous stage. Students of logic will be reminded of the convenient definition of man : "Man is a laughing animal."

It is Dharma that keeps up this rising chain of evolution, from which there is no escape.* Who can resist this all-powerful Divine Dharma? Knowing the Law, we can but work with it, we can help it to work smoothly, and it is sure to take us to our destination. Going against the Law, we hinder our evolution. Dharma itself teaches us how to work smoothly and harmoniously, with it, so as to ensure our progressive evolution.

All Jivas, other than man, are completely under the power of *Prakriti* (Nature) and follow her laws automatically. These Jivas are lovingly nurtured and brought up by her, as by a fond mother. Like dutiful children they too while in the

* उन्नतिं निखिला जीवा धर्मेणैव क्रमादिह ।
विदधानाः सावधाना लभन्तेऽन्ते परं पदम् ॥
—पुराणसंहिता ।

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lower stages of evolution, obey her commands instinctively in all actions, *e. g*, in eating and drinking, in sleep, in coition and so forth.

Now, when the Jiva becomes a man, the highest developed being on earth, he develops the power of reasoning and intellect, and particularly a free will, and gaining knowledge, acquires tremendous power for good or evil. He now aspires to gain mastery even over Nature. Mark how man by his knowledge of Nature's Law ultilizes her forces to serve his own ends! As a consequence of his vast powers, which give birth to pride in him, man dares even to violate the laws of Nature. The result is that the gradual and steady evolution of such an individual is retarded, and down he must go to the lower stages. It is Dharma alone which can lift him up again.

It might therefore be said that going with Nature, and never against her, following her laws and evolving gradually, till at last we reach the purpose of our evolution, is Dharma. And falling back into the lower stages of evolution by acting against Nature and her laws is Adharma.

Dharma in Man.—The Indian Rishis explain the term Dharma in yet another way. They say that all created things have three *Gunas* or principles, *viz.*. *Sattwa* (or goodness, light, happiness, purity, etc.); *Rajas*, (or activity), and *Tamas* (evil, darkness, ignorance, inactivity).* Those actions that suppress the principles of Tamas and Rajas, and promote the growth of the principle of Sattwa, are Dharma. †

In the universe the principle of Rajas manifests itself as the force of attraction, and Tamas as that of repulsion. That which keeps the equilibrium of these two principles in the world, is Dharma, as already pointed out.

* The nature of these Gunas has been explained further on.

† सत्त्ववृद्धिकरो योऽत्र पुरुषार्थोऽस्ति केवलः ।
धर्मशीले ! तमेवाहुर्धर्मं केचिन्महर्षयः ॥
—पुराणसंहिता ।

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In man, Rajas manifests itself as Raga (or attachment) and Tamas as *Dwesha* (or aversion). Whenever there is a balance of these two in the human heart, Sattwa in the form of Knowledge makes its appearance. All action that brings about this state is Dharma.

The Jiva, according to the principle of evolution, passes successively through the stages of the plant life, the germ-life, the egg-born life and the sac-born life, developing higher and higher consciousness and power, till it reaches the state of man where its consciousness is fully developed into self-consciousness. It is therefore that no being other than man is responsible for his good and bad actions, or in other words, for *punya* and *papa*.*

Those actions of man, whether of mind, body or speech, which increase knowledge that leads to the discrimination of *dharma* and *adharma*, have been called Dharma in the Vedas.

The Dharma of the Hindus.—The Hindu Dharma is Nature's inexorable Universal Law. As this law is all-pervading, so everyone, every nation on the face of the earth, abides by the Hindu Dharma consciously or unconsciously. All religions of the world come under this Dharma.

We hear the names of various faiths passing under the name of Dharmas, such as Buddhism, Jainism, Christianity, Muhammadanism, etc. But India's Eternal Dharma is called THE DHARMA, and includes all these faiths: It is the Universal Dharma.

Although in modern times, various fancy names have been given to this Eternal Dharma, yet in the sacred scriptures, no other name for it is any where found, but that of "*the Dharma*". Indeed, "*the Dharma*" is the only name proper for it, by reason of the universality, liberality, peaceful tolerance and an all-embracing purview as of Omnipotent God Himself, which characterise it.

* मानुषेषु महाराज ! धर्माधर्मौ प्रवर्त्ततः ।
न तथाऽन्येषु भूतेषु मनुष्यरहितेष्विह ॥
—महाभारत ।

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The three Gunas.—Dharma or Divine Law, also called Shakti, has been considered in our Shastras in three aspects as already pointed out, *viz.*, Sattwa, Rajas and Tamas. These three pervade the whole creation. The preponderance of Sattwa in man makes him pure, good, contemplative. Rajas makes him active. This principle preponderates in Western nations. Tamas gives rise to bad thoughts and evil passions.

It ought to be the aim of every man to increase the Sattwa guna in him. For this guna positively helps the natural evolution of the Jiva towards the Goal, while others hinder it. The growth of Sattwa in man makes him selfless, and self-denying, pure and holy, just and merciful. It gives him peace and bliss. So his path to the Goal gradually becomes straight and easier. Therefore actions that help the growth of this guna is Dharma.

Tamas fosters ignorance, selfishness, inactivity, vanity, greed, and all base lusts and low passions in man. Thus his bonds are increased, he is tied down to the vile earth, and his evolution is checked. Therefore everything that increases this guna is bad, is Adharma.

Thus according to the Hindu Shastras, all actions of man, whether mental or physical, come under Dharma (*punya*) and Adharma (*papa*). And it is for this reason that it is laid down in the Hindu scriptures that the acts of eating, drinking, sleeping, seeing, hearing, and all other acts of man may be either Dharma or Adharma. According to our science of religion, all things in the world and all actions of living beings are within the sphere of, and connected with Dharma and Adharma.

Man's Goal according to the Dharma.—For the religion of the Hindus, as meaning the practical side of Dharma, no special name is given, all religious practices being based on *Sadachara*, the practices of the good and the wise. The whole life of a Hindu is religion. With other peoples, religion is only a part of life, and a sharp distinction is made by them between religion and ordinary daily life, as if, religion has little to do with ordinary life. Not so with the Hindus.

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They make no distinction between ordinary life and religion. Their whole life is regulated by religion, even death with them taking place in religion.

It may also be remarked that the founders of other prevailing religions formulated their respective systems in dogmas and arbitrary rules, laying them down as inviolable laws so that there was no path to salvation except through their one particular "Creed." But the Sanatana Dharma of India is not marked by any such spirit of narrowness or exclusiveness. It is not a particular "creed" promising Salvation to its followers alone, it is the Universal Dharma for all mankind for all times.

Dharma has been defined by the sage Kanada, in his Vaisheshic System of Philosophy, thus:

"That is Dharma which brings about material and spiritual advancement and Final Liberation."*

Dharma has been described at length, and it has been pointed out that it pervades the whole universe as the threefold combination of Sattwa, Rajas and Tamas. The equilibrium of these three principles is Prakriti (Nature or primordial matter.) The soul is independent of the Prakriti and consequently of the three principles in it. The Soul's goal is to free itself from the experiences of the operation of the three principles,† which in ignorance it continues to attribute to itself.

This end is called in our scriptures by various names, *e.g.*, Nisreyasa, Moksha, Mukti, Apavarga, Sayujya, Nirvana, all meaning the same thing.

This then is the Blissful Goal of man. Each being on earth is consciously or unconsciously labouring to attain that Goal. He cannot help it,—it is his very nature; for he is under the iron grip of the Law of Dharma, and that Law is working for this same end.

* यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः ।—Kanda Sutra 1/2

† निस्त्रैगुण्यो भवार्जुन ! ।—Bhagwad Gita.

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It is therefore that the Hindus judge all human actions by the aforesaid standard. Does an act help me to attain the Goal? Does an act take a being one step nearer to that Sublime End? If so, the action is called good, dharma, or duty; morality, virtue or *punya*. And if not, it is bad, *adharma*, immoral or *papa*.

Various means are prescribed by the Rishis for the attainment of that Goal, which is Supreme Bliss. These means are like so many different roads leading to a common destination. A man many choose any road that suits him best; but he must not abuse a brother of his, who, intending to go to the same Goal, happens to choose a different path, according to his inclination, temperament and taste.

Out of a variety of such paths, three can be determined as principal ones. They are:

(*a*) The Path of *Dan*, or charity;

(*b*) The Path of *Tapas*. or austerities; and,

(*c*) The Path of *Yajna*, or sacrifice.

Under third head, come those three well-known paths, the Path of Selfless Work (Karma Yoga) the Path of Love (*Bhakti Yoga*) and the Path of Knowledge (*Jnana Yoga*).*

Western Conceptions of Religion.—It is now proposed to give briefly the conceptions of religion of some of the greatest philosophers and thinkers of the West.

"According to Kant, religion is morality. When we look upon all our moral duties as divine commands that the thinks, constitutes religion. And we must not forget that Kant does not consider that duties are moral duties, because they rest on a divine command; that would be according to Kant merely revealed religion. On the contrary he tells us that because we are directly conscious of them as duties, therefore we look upon them as divine commands."†

* See Section III.

† This and the following quotations in this Section are from Max Muller.

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According to the Hindu teaching, duty, morality, knowledge, and so on, are not ends in themselves, but are the means to the End.

According to Fichte: "Religion is knowledge,—it gives a man a clear insight into himself, answers the highest questions and imparts to us a complete harmony with ourselves, and a thorough sanctification to our minds."

This view distantly points to the *Sankhya* doctrine.

Hegel's view is this. He says: "Religion is, or ought to be, perfect freedom, for it is neither more nor less than the divine spirit becoming conscious of himself through the finite spirit."

This view very nearly approaches our *Vedanta* Philosophy.

According to Max Muller: Religion is a subjective faculty for the apprehension of the infinite.

John Stuart Mill's conception of religion is this. He says: "The essence of religion is the strong and earnest direction of the actions and desires towards an ideal object recognized as of the highest excellence and is rightfully paramount over all selfish objects of desire."

This is our *Bhakti Yoga* or the "Path of Love" for the attainment of the Supreme.

Professor Seely's view of religion is again like our *Bhakti Yoga*. He says:

"The words religion and worship are commonly and conveniently appropriated to the feelings with which we regard God. But those feelings—love, awe, admiration which together make up worship—are felt in various combinations for human beings and even for inanimate objects. It is not exclusively, but only *par excellence* that religion is directed towards God. When feelings of admiration are very strong, and at the same time serious and permanent, they express themselves in recurring acts; and hence arise ritual, liturgy. Religion is what may be described as habitual and permanent admiration."

This view agrees with that of Mill given above.

Lastly, let us give the view of another great man, the Positivist, Comte. He says: "Religion in itself expresses the

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state of perfect unity which is the distinctive mark of man's existence both as an individual and in society, when all the constituent parts of his nature, moral and physical, are made habitually to converge towards one common purpose."

If these expositions of religion be acceptable each in its own way, then one must admit that the Hindu Dharma is *the greatest and noblest* on the face of the earth, comprehending all the above ideas and essays towards a final definition. They are somewhat imperfect conceptions of Dharma. It is the Eternal Dharma of the Hindus that is perfect from every point of view. There is nothing antagonistic in the views quoted to the Hindu Dharma, which fully supplies the short-comings of all. The Sanatan Dharma is the oldest religion and the father of every other, living or dead. It stands unrivalled in the depth and splendour of its magnificent philosophy.

Utility of Dharma.—The aim of religion as already mentioned is to secure *Abhyudaya* (or material and spiritual prosperity) and *Nisreyasa* (or perfect, eternal Bliss). For the humble human being in his humblest original condition, an advance through body and intellect is necessary, so that with a perfect bodily organism, he can reach the Goal without any obstacle. The Hindu teaching prescribes four objects in the growth of human life: two of them apply to the material body and the other two are for the spiritual Goal. The first are: gain (*Artha*) and desire (*Kama*), and the last are: righteousness (*Dharma*) and freedom (*Moksha.*) The reader will note what a sublime view is here taken of the utility of Dharma. It is a universal benignness intended for the advancement of the whole of humanity through the material, and along the spiritual, path to Freedom and Bliss, the Goal of all the previous struggle through innumerable stages of growth. Other religions, as we have seen, but faintly help the aspirant. But in Hinduism as defined and described above, there is no vagueness. It is a vivid, living and concrete guidance to aspirants of all classes and in all conditions of time, place and circumstances.

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DHARMANGA.

CLASSIFICATION OF DHARMA.

III.

In the previous chapter we have dealt with the universal character of Dharma. In this chapter we propose to deal with Dharma as applies to all human beings. The Rishis of old made four divisions of Dharma,* viz.,

(1) *Sadharana Dharma*;
(2) *Vishesha Dharma*;
(3) *Asadharana Dharma*, and
(4) *Apaddharma*,

or

(1) General or universal Dharma.
(2) Particular Dharma,
(3) Extraordinary Dharma, and
(4) Dharma under emergency.

Of these, the *Sadharana Dharma* applies to all human beings in different aspects. It is complete and perfect in all its branches.† This Dharma will be more fully treated later on in this section.

Vishesha Dharma.—The Vishesha or Particular Dharma‡ applies to special classes of persons, and is not meant for all like the Sadharana Dharma. For example, there is a special dharma for Sannyasis and a special one for householders. Obviously, what is special *dharma* for the Sannyasi cannot be dharma for the householder. To give an instance: Marrying and accepting gold are dharma for the householder, but *adharma* for the Sannyasi. Similarly, there is special dharma for women, and for the king, and for his subjects, and so on.

Asadharana Dharma.—The Asadharana or Extraordinary dharma‖ is suited to a particular individual, and may even

* *See Sambhu Gita.*

† The philosophy of Dharma as described in this chapter is to be found in the Karma Mimansa of Bharadwaja.

‡ Such Dharma is described in the Smiritis in particular, and in other Shastras in general.

‖ Instances of this kind of Dharma are found scattered in the Dharma Shastras and the Puranas.

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be opposite of what it is under the other three heads. What is generally adharma for the common run of people may in such a case be dharma for the individual. Only those persons who have extraordinary powers, may at times follow this dharma, which should not be imitated by ordinary men.

To give an instance. The test of chastity of women is to be a faithful wife of one man. In the case of Draupadi,* we find that she is held up as a model of chastity, notwithstanding the fact that she had five husbands. What happened in her case is this. When Draupadi had to act as the wife of say, Yudhishthira, she regarded Yudhisthira alone as her husband, the thought of her having other husbands never even for once entering her mind then, in fact she then regarded Bhima and the others as her sons. And so her dharma is not violated. To abide by dharma under such unusual conditions requires very high yogic powers, which highly developed people alone like Draupadi can possess.

Vishwamitra's attainment of Brahmanhood, and Nandi's elevation to the position of a Devata are two more examples of this kind of dharma.

Apaddharma.—The last is apaddharma or Dharma under emergency.‡ Under this head, all those acts of man which, if performed, would be adharma under ordinary circumstances become dharma when performed under the pressure of dire necessity and extreme distress. A famous instance of this kind of Dharma is supplied by the Upanishads. A Brahmana almost dying of starvation, accepted and ate the leavings of the food of a Chandala. But although he ate the Chandala's refused food, he would not take water from his hand, for, as he was not dying of thirst, he could wait awhile; besides that a spring was close by.

Here the first act was justified by the extreme emergency of keeping body and soul together. But taking water would

* The joint wife of the five Pandava brothers.

‡ A special chapter is devoted to this class of Dharma in the Mahabharata, and instances are found in other works also.

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not have been justifiable, because the want of it was not so emergent at the time, and also because water was to be had independently.

Vishwamitra's trying to eat the carcass of a dead dog in the time of famine is another instance in point.

It will be seen from what has been said above that the application of dharma may vary with differences of time, place and circumstances, and may at times appear inconsistent and be even deemed absurd by superficial observers and unthinking minds. No wonder then if for the understanding of the masses, Dharma could not be clearly defined, and was pronounced as wholly mysterious.*

Dharma is mysterious to those who are incapable of understanding its action under highly complicated conditions but to those who know, it will ever be intelligible and true in whatever phase it presents itself to them.

Sadharana Dharma.—Now we will again take up Sadharana Dharma which applies to all humanity. The Sadharana Dharma is like the general rule, and the Vishesha, Asadharana and Apad-dharmas are like exceptions to the general rule.

As will be seen from the divisions of Dharma and the illustration No. 1 and the chart given on pages 24 and 25,† all religions, all sects and creeds, and all religious practices in the world must come under one or another of the divisions of Sadharana Dharma.

The principal classes of Sadharana Dharma are three ‡

I. Dan or Charity.

II. Tapas or Austerities.

III. Yajna or Sacrifice.

---

* Says the Mahabharata "The essence of Dharma is embedded in obscurity."

धर्मस्य तत्त्वं निहितं गुहायाम् ।

† This chart and the illustration (No. 1 of Dharmakalpadruma, i.e., Tree of Dharma) have been prepared according to the last chapter of "Sakti Gita."

‡ See Bhagawat Gita.

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I. *Dan*, or Charity.—This may be divided into three kinds. They are—

(*a*) *Abhaya Dan*, or giving hope of salvation and protection from fear (in which is included the giving of Diksha or initiation);

(*b*) *Brahma Dan*, or giving means of learning and imparting education;

(*c*) *Artha Dan*, or giving money (in which is included the giving of food, clothes, land, etc.)

All these three sorts of Dan can be further arranged, each under three heads, correspondnig to the principles of Sattwa, Rajas and Tamas; so that there would be nine kinds of Dan Dharma.

II. *Tapas*, or Austerities.—To bear with equanimity heat and cold, happiness and misery, and such like pairs of contraries, and to exercise perfect restraint with respect to one's thoughts, speech and deed are Austerities. They may be divided as follows,—

(*a*) *Sharirik Tapas*, or Bodily Austerities.
(*b*) *Manasic Tapas*, or Mental Austerities.
(*c*) *Vachanic Tapas*, or Austerities relating to Speech.

These also, like Dan, can be classed according to the three gunas, making nine in the same way.

III. *Yajna*, *Yag*, or Sacrifice.—The kinds of this Dharma are numerous. The principals are,—

(*a*) *Karma Yajna*, or the performance of holy rites, and and of other actions.

(*b*) *Upasana* Yajna or Worship.

(*c*) *Jnana Yajna* or Knowledge.

These three can be sub-divided as follows:

Karma Yajna [III (*a*)] falls under six heads.—

(1) *Nitya Karma*, or performance of regular daily duties, *i. e.* the performance of which does not bring *punya* (merit), but the non-performance of which brings *papa* or sin.

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(2) *Naimittic Karma*, or the special occasional observances, *e. g*, pilgrimage, the performance of which brings punya, or holy merit, but the non-performance of which does not produce papa or sin.

(3) *Kamya Karma* or the observances in connection with some desired object. Under this head come the Karmas prescribed in the scriptures for the attainment of particular desired objects, *e. g*, a person having no son, but wishing to have one, may perform the *Putreshti Yajna*, which would fulfil his desire.

(4) *Adhytma Karma*, or the performance of some act of goodness with reference to one's soul, such as service to the country through the publication of helpful literature and other good acts.

(5) *Adhidaiva Karma*, or acts and observances with reference to the higher powers, such as a sacrifice performed at the time of pestilence to ward it off by propitiating the Devatas.

(6) *Adhibhuta Karma*, or acts and observances regarding other being,—those acts that conduce to the welfare of and help third parties such as feasting Brahmanas, which help the Pitris.

Referring each of these to the three *gunas*, we get 18 classes of this branch of Dharma.

Upasana Yajna, or *Worship* [III (*b*)] presents itself in innumerable varieties. The principal are as follows :

(1) The worship of the Brahman, the Formless One.

(2) The worship of the Brahman through symbolic representation, such as the worship of the Five Divine Forms (*Panchopasana*). This subject will be treated of further on in a separate Section.

(3) The worship of the Brahman through Incarnations.

(4) The worship of the following three classes of Dieties, *viz.*, the *Devas*, the *Rishis* and the *Pitris*,

(5) The worship of the Dark Powers and Spirits, etc.

3 a

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There are four other forms of worship, in connection with practical Yoga namely.—

(1) Through mystic syllables *(Mantras)* and images (*Mantra Yoga*). The meditation under this head requiring symbolical forms is called *Sthula Dhyana* or grossly objective meditation.

(2) Through control of the body (*Hatha Yoga*). The meditation here aims at the Inner Light, and is called *Jyotir Dhyana*.

(3) Through the control of the Finer Force of Nature (*Laya Yoga*). The object of meditation here is the *Bindu* or Luminous Mystic Point.

(4) Through the discrimination of the Real and the Unreal, or *Raja Yoga*. The meditation of Raja Yoga is called the *Brahma Dhyana*. *

All the above nine, multiplied by the three *gunas*, give us 27 sorts of worship. A detailed account of worship is given later on in a separate Section.

Jnana Yajna [III (*c*)]. The sacrifice in the form of Knowledge has principally the following three sub-heads:—

(1) *Shravana*, or attentively hearing the words of wisdom from one's Guru, or learning by oneself sacred lore from the Shastras.

(2) *Manana*, or thinking on the nature of the lore acquired, and discussions on the same.

(3) *Nididhyasana*, or meditation on the conclusions arrived at by hearing and reasoning.

Each of these may again be sub-divided into three, if we consider the three *gunas*. Thus we get a nine-fold division of Jnana Yajna.

According to the above divisions we have, four and twenty angas or branches of Dharma: Three angas of Charity, three of Austerities, six of Karma, nine of Worship, and three of Knowledge,—24 branches in all. If we take into

* The four kinds of practical Yoga are explained under separate Sections.

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consideration the three gunas, we have Seventy-two Branches of General or Universal *Dharma*.

It may be remarked here that Yajna is a synonym for Dharma. When any one of the above angas is practised by an individual for his own good, it is called Yajna, and when it is practised for the good of the whole of creation, it is called a *Mahayajna*. A further account of Mahayajna will be given in a future Section.

Dharma for all Mankind.—On a careful examination of the illustration No. 1, and the Chart of Dharma, we see how deep was the insight of our Rishis into Dharma, and how wonderfully comprehensive are the divisions given! No religion of the world, living or dead, can possibly go outside the Chart,—all are included therein. We also find that differences in human nature, differences in temperaments and capacity, etc., have also been taken into account by the Rishis. A person may, according to his taste, inclination and powers, choose any one of these angas of Dharma, and if followed patiently, it will lead him to Liberation. A tiny spark of fire may give birth to a big conflagration.

An emotional man will naturally choose the path of Worship, a man having a liking for actions the path of Karma, and a contemplative man the path of Knowledge. But people are apt to forget that all paths lead to Him. We have no right to call people who follow a path different from ours to be in the wrong. Sect-antagonism and quarrel between religion and religion have absolutely no meaning.

To be all-comprehensive, and to apply to all mankind, a religion *must* prescribe different paths. It is so in the Sanatana Dharma, where all, from the highest developed being who wishes to meditate on the Formless Supreme Being down to the savage who worships the Dark Powers, the grossest fetishism and the highest absolutism, all have their place in the pale of Sanatana Dharma. There is no creed in the world that does not depend on some aspect (*anga*) or other of Sanatana Dharma for its existence. The chart is given overleaf.

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The Chart of Dharma.

DHARMA.

- Sadharana (Universal)
  - Dan (Charity)
    - Abhaya-dan (Giving hope of Salvation & protection from fear) (1)
    - Brahma-dan (Giving wisdom & education) (2)
    - Artha-dan (Giving wealth & property) (3)
  - Tapas (Austerities)
    - Shariric (Bodily) (4)
    - Vachanic (Relating to speech) (5)
    - Manasic (Mental) (6)
  - Yajna (Sacrifice)
    - Karma (Holy rites & other actions)
    - Upasana (worship)
    - Jnana (Knowledge)
- Vishesha (Particular.)
- Asadharana (Extraordinary.)
- Apad-dharma (Under emergency.)

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- Nitya (daily duties) (7)
- Naimittic (Occasional) (8)
- Kamya (Relating to some desired object) (9)
- Adhyatma (Relating to one's soul) (10)
- Adhidaiva (Relating to gods) (11)
- Adhibhuta (Relating to third parties as the Pitris) (12)

- Brahma-Upasana (Worship of the Brahman or the Formless One) (13)
- Sagun-Upasana (worship of the Brahman thro' symbolic representations (14).
- Lila-Vigraha-Upasana (Worship of the Brahman thro' incarnations) (15)
- Rishi-Devata-Pitri-Upasana (Worship of the Devas, Rishis and Pitris) (16)
- Kshudra-Devata Upasana (Worship of dark powers and spirits) (17)

- Mantra Yoga (Mantras) (18)
- Hatha Yoga (the Control of the body) (19)
- Laya Yoga (the Control of Nature's Finer Forces) (20)
- Raja Yoga (Discrimination of the Self & the Non-Self) (21)

- Sravana (Hearing words of wisdom) (22)
- Manan (thinking & discussion) (23)
- Nididyasana (Meditation for realisation) (24)

Note.—The 24 divisions of Universal Dharma multiplied by the three gunas (Sattwa, Rajas and Tamas) give us 72 kinds of the same.

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Now, in order to bring out the meaning of each anga of Dharma, divided into three in accordance with the three *gunas,* we propose to give some quotations from the Hindu Shastras, which will be helpful in understanding the full import of each division. But before we do that, we wish to explain the nature of the three *gunas* themselves.

The Three Gunas.—"Sattwa (Knowledge), Rajas (Activity) and Tamas (Inertia)—these are the three *gunas* born of matter. O Great-armed One! these bind in the body the Indestructible Dweller in the body.*

"Of these, Sattwa, luminous and innocuous on account of its purity, binds by the attachment to happiness and to wisdom, O Sinless One!

"Know, O son of Kunti, that Rajas, of the nature of passion, is the source of thirst and attachment. That binds the dweller in the body by the attachment to action.

"And know that Tamas, born of ignorance, deludes all embodied beings, and binds (them) by indiscrimination, idleness and sleep, O son of Bharata!

"Sattawa attaches (one) to happiness, Rajas to action, O Bharata! But Tamas, having shrouded wisdom, attaches (one) to indiscrimination.

"Now, Sattwa prevails, having over-powered Rajas and Tamas, O Bharata; (now) Rajas (prevails) having over-powered Sattwa and Tamas; and (now) Tamas (prevails) having over-powered Sattwa and Rajas.

"When the light of wisdom streams forth from all the gates of the body, then it should be known that Sattwa is increasing.

"Greed, effort, undertaking actions, want of self-control, desire,—these are produced from the increase of Rajas, O best of the Bharatas!

"Darkness, inertia, indiscrimination and delusion,—these are born of the increase of Tamas, O joy of the Kuru race!

* Bhagawad Gita XIV, 5.

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"If Sattwa prevails when the embodied being dies, then he goes to the pure worlds of those possessed of the highest knowledge.

"Dying in Rajas, (the being) is born amongst those attached to action; dying in Tamas, he is born in the womb of the senseless.

"Wise men say that the fruit of a Sattwic action is good and pure, but the fruit of Rajas is misery, and the fruit of Tamas, is ignorance.

"From Sattwa, knowledge is born; and from Rajas greed; indiscrimination and delusion result from Tamas, and also ignorance.

"They go upwards to Heavenly Spheres that are established in Sattwa; the Rajasic dwell in the middle spheres; and the Tamasic, that are settled in the worst *guna* (Tamas), go downwards, i,e., to inferior stages of evolution."

The Lord says: "When the seer sees no doer other than these *gunas*, and knows that which is higher than (and beyond) the *gunas*, he enters into My existence.

"When the dweller in the body crosses over these three *gunas*, from which results the birth of bodies, then he, freed from the miseries of birth, death and old age, drinks the nectar of Immortality."

Now,. we will deal with some of the important angas, divided into three sub-divisions, in accordance with the three gunas.

Dan or Charity.—The following quotations will clearly bring out the nature of each of the three kinds of Dan ;—

"That gift given to one who would do nothing in return, believing that such a gift ought to be made, in a fit place and time, and to a worthy person,—that gift is called *Sàttwic* or pure.

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"The gift which is given with the hope of receiving something in return, or, again, with the hope of reaping its fruits, or that which is given grudgingly,—such a gift is called *Rajasic.*

"That gift given at improper time and place, and to unworthy persons, disrespectfully and contemptously,—such a gift is *Tamasic.*"

Tapas or Austerities—"The three-fold austerities, performed by men with devotion to the Supreme Being, without desire for fruit, is said to be Sattwic (pure).†

"The austerity which is practised with the object of gaining respect, honour and worldly gain, and for show, is said to be Rajasic, and is unstable and fleeting.

"That austerity which is done under wrong notions, or with self-torture, or with a view to harm another,—such is Tamasic tapas."

Karma Yajna or Actions.—"That sacrifice which is offered by men without desire for fruit as enjoined by the rules, implanting this firmly in the mind that it is a duty,—such sacrifice is Sattwic (pure),

"That sacrifice offered with a view to reap fruits, and also for pomp.—O best of Bharatas, know that to be Rajasic.

"The sacrifice contrary to rules, devoid of charity, *mantras* (mystic syllables of power), without gifts to the priests and devoid of faith. is said to be Tamasic.‡

"Sattwic (purest and best) Karma is that which is performed according to rules and without omission, by men having no desires, and cherishing no desire for the fruit of the action and not influenced by love or hatred.‖

"Rajasic Karma is that which is done with a view to obtain desired fruits, or that which is done with over-exertion from pride.

* Bhagawad Gita, XVII, 20, 21, 22.
† Bhagawad Gita, XVII, 17, 18, 19.
‡ Bhagawad Gita, XVII, 11, 12, 13.
‖ Bhagawad Gita, XVIII, 23, 24, 25.

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"Tamasic Karma is that which is done without due regard to the aim of freeing oneself from bondage of life and death, destruction, or harming others, and to one's capacity for work, and which is done under the influence of ignorance.

"Freed from attachment, not egoistic, endowed with firmness and courage, unruffled by success or failure,--such a doer is called Sattwic.

"Full of attachment, desirous of fruits of action, covetous, harmful, impure, moved by joy and sorrow,—such a doer is Rajasic.

"One who not having any devotion to God, who is devoid of discrimination, or who is vain, or is a cheat, or malicious, indolent, sorrowful, or procrastinating,—such an actor is called Tamasic."*

Upasana Yajna or Worship—Says the Almighty Mahavishnu addressing the gods:—"O gods! it has been said that the very life of worship is devotion and faith and love (*Bhakti*), which is of three kinds according to the three gunas.†

"The Bhakti of the afflicted is Tamasic; of the enquirers, Rajasic; of the persons seeking spiritual good is Sattwic, each one is higher than the preceding.

"Faith is three-fold according to the nature of the embodied beings—Sattwic, Rajasic and Tamasic.

"O ye Brahmans, listen attentively to their marks. That Faith is Sattwic, which has pure wisdom at its root.

"That faith which has at its root desires and questionings, is of another kind (Rajasic). The last (Tamasic) kind is that which has at its root tendencies not based on thought. ‡

"Tamasic devotees worship ghosts, spirits and gnomes which are possessed of dark thoughts, being influenced by the powers of these beings.

* Bhagawad Gita XVII, 26, 27, 28.
† Vishnu Gita.
‡ Sannyasa Gita.

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"Rajasic devotees are those who have desires, and worship the Rishis, the Pitris, the Devatas, and many divine Powers *(Sakti)*.

"It is only the Sattwic devotees who, having known My being, are always engaged in My worship.

"They, with the help of my five Saguna (with attributes) forms, are ever absorbed in my meditation, or, realising the attributeless (Nirguna) aspect of Me, the state of Pure Existence, Pure Consciousness, and Pure Bliss, are lost in my meditation and enjoy untold happiness.

"Always longing for the enjoyments of this world, full of hypocrisy and pride, engaged in My worship, after having abandoned the useful rules of the Vedas,—those are marks by which a Tamasic worshipper can be known.

"That man of faith, who particularly aspiring after the happiness of the other world, having the virtue of humility, worships Me according to the rules laid down in the Vedas, is a Rajasic worshipper according to the Smriti Shastras.

"That extremely fortunate man, who has Sattwic faith and love, and cares not for the happiness of this or the other world, and with wisdom and devotion in Me only, is ever engaged in My worship,—he is the best, he is a Sattwic worshipper."*

The following quotations will clearly explain the nature of Jnana Yajna :—

Jnana Yajna,—"That knowledge is Sattwic by which one sees in all the divided objects One Unchangeable Undivided Being.

"While that knowledge by which one sees all objects as different,—know that knowledge to be Rajasic.

"That knowledge is Tamasic which, being petty, is wholly attached to some single purposeless pursuit, without keeping in view any definite goal.

* All the above quotations are from Vishnu Gita.

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"That which knows action and renunciation of action; what ought to be done and what ought not to be done, fear and absence of fear, bondage and freedom,—such Reason, O Partha, is Sattwic.*

"That Reason by which one understands not in the right way *Dharma* and *Adharma* (the right and the wrong), what ought to be done and what ought not to be done,—that Reason in Rajasic.†

"And, O Partha, that Reason, which, wrapped up in the Principle of Tamas (Darkness), consider *Adharma* to be *Dharma*, and sees all things in a perverted form,—that Reason is Tamasic.‡

"That firmness (*Dhriti*) by which, as unfailing through Yoga, one maintains the activities of the mind, the vital forces and the sense-organs,—that firmness, O Partha, is Sattwic.‖

"That firmness by which one maintains *Dharma*, desire (Kama) and gain (*Artha*), occasionally expecting the fruit,—that firmness, O Partha, is Rajasic.¶

"That under which, a foolish man does not abandon sleep, fear, sorrow, despair and pride,—such firmness is Tamasic.§

"The end of human existence (*Purushartha*) has as its form the three together, *viz.*, listening to the teachings of the Scriptures (*Sravana*), thinking on them (*Manana*), and continued meditation on the same (*Nididhyasana*), which being at the root of renunciation, help us to know the Brahman; such exertion is called Sattwic. When all these three proceed

* Bhagwad Gita, XVIII, 30.
† Ibid. 31.
‡ Ibid, 32.
‖ Ibid, 33.
¶ Ibid, 34.
§ Ibid, 35.

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from renunciation as the root, and are devoted to explanation about Brahman, then it is Sattwic.

"And, O Gods, that Purushartha is pronounced as Rajasic, when these three coming into relation with the condition of creation, continuance and absorption, subserve duality.

"And that is called Tamasic which has unbelief as its root."*

By a study of the chart and the illustrative Tree of Dharma, one will be able to understand the relation of the above-mentioned 72 angas or divisions of Dharma, which include every possible conception and practice according to the human mind in its humblest state of spiritual development onward up to the most abstruse metaphysical inquiry.

The two birds in the illustration† represent *Pravritti* (desire) and *Nivritti* (renunciation). The Pravritti bird feeds itself on two unripe fruits representing material and spiritual prosperity. The other bird eats the ripe and luscious fruit of Moksha or Freedom.

From this one will be able to see that Dharma in this universal review cannot be exclusive in any sense; no form of religion, however imperfect or crude, or unscientific it may be, is outside its pale. It is scientifically true and reliable and worthy of the attention and practice of every spiritual aspirant.

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* Vishnu Gita

† See *Sakti Gita* where God as the Almighty Mother says: "I am the root of the Tree of Dharma, as well as the soil on which the tree stands, and on account of which the tree lives. The trunk is the Universal Dharma which upholds the Universe. The tree has three main branches, *viz.*, *Dan*, *Tapas* and *Yajna*. It has 72 branches in all." The Mother further says: "The innumerable leaves and flowers of the tree are the many sub-divisions of Dharma. This Tree of Dharma is the cause of all Dharmas of the World" This quotation and the chart given in this chapter will help the readers in studying Illustration No. 1.

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DHARMAKALPADRUMA (Tree of Dharma)

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from renunciation as the root, and are devoted to explanation about Brahman, then it is Sattwic.

"And, O Gods, that Paramartha is pronounced as Rajasic, when these three coming into relation with the condition of creation, continuance and absorption, subserve duality.

"And that is called Tamasic which has unbelief as its root."*

By a study of the chart and the illustrative Tree of Dharma, one will be able to understand the relation of the above-mentioned 72 angas or Sections of Dharma, which include every possible conception and practice according to the human mind in its humblest state of spiritual development onward up to the most abstruse metaphysical inquiry.

The two birds in the illustration† represent *Pravritti* (desire) and *Nivritti* (renunciation). The Pravritti bird feeds itself on two unripe fruits representing material and spiritual prosperity. The other bird eats the ripe and luscious fruit of Moksha or Freedom.

From this one will be able to see that Dharma in this universal review cannot be exclusive in any sense; no form of religion, however imperfect or crude, or unscientific it may be, is outside its pale. It is scientifically true and reliable and worthy of the attention and practice of every spiritual aspirant.

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* Vishnu Gita

† See *Sakti Gita* where God as the Almighty Mother says: "I am the root of the Tree of Dharma, as well as the soil on which the tree stands, and on account of which the tree lives. The trunk is the Universal Dharma which upholds the Universe. The tree has three main branches, *viz.*, *Dan*, *Tapas* and *Yajna*. It has 72 branches in all." The Mother further says: "The innumerable leaves and flowers of the tree are the many sub-divisions of Dharma. This Tree of Dharma is the cause of all Dharmas of the World." This quotation and the chart given in this chapter will help the readers in studying Illustration No. 1.

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THE WORLDS' ETERNAL RELIGION

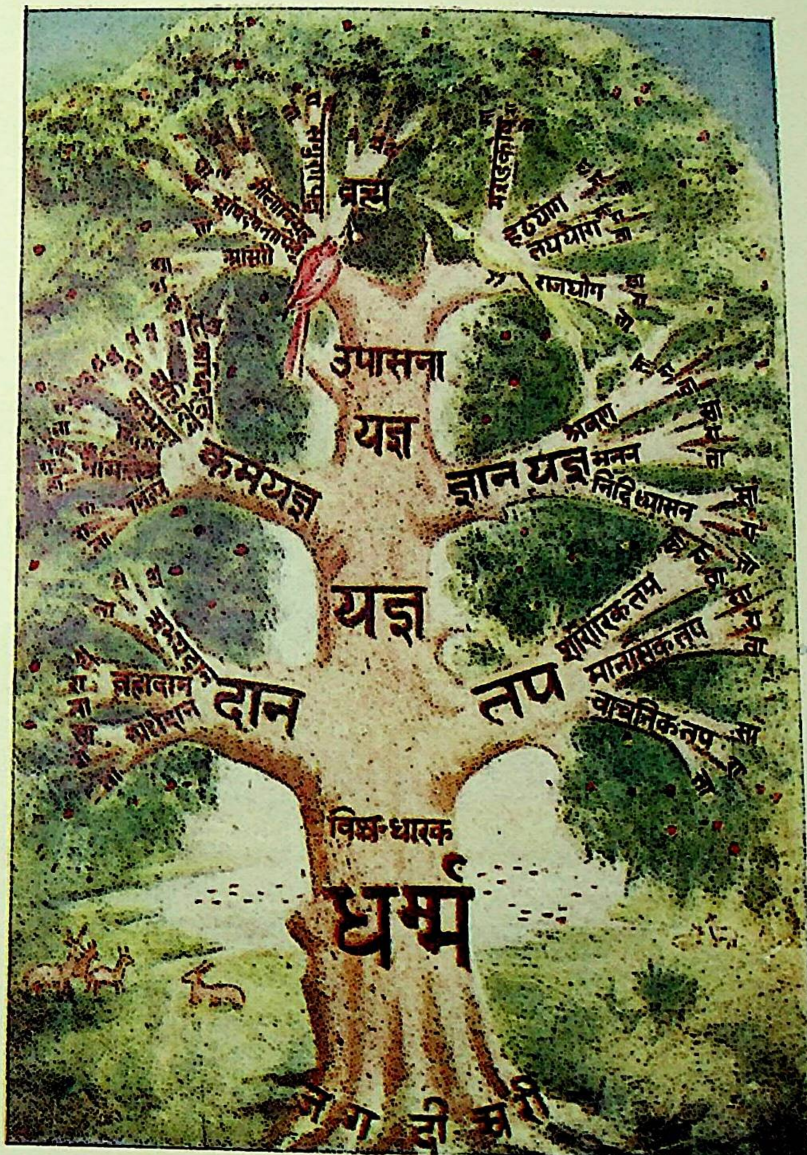

Illustration No. 1. **DHARMAKALPADRUMA (Tree of Dharma)**

INDIAN ART SCHOOL

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KARMA.

LAW OF KARMA.

IV.

Karma is the vibration of *Prakriti* or primordial matter which is the result of its three *gunas* or principles of creation. It goes on as cause and effect, like the seed and the sprout. The seed of Karma is called *Sanskara*. Karma and Sanskara are of two kinds, *viz.*, Pure and Impure. It has been established in the Karma Mimansa Philosophy that pure Karma is the cause of a man's liberation, while impure Karma is the cause of bondage. It has also been proved by logical arguments in the aforesaid system of Philosophy that purification of Sanskara leads to the purification of Karma and the purification of Karma leads to Freedom.*

Karma Yajna as ritualistic or sacrificial performance is well known as treated in the Purva Mimansa Darshana of Jaimini; but Karma in the comprehensive sense of all or any action is nowhere treated as a separate subject in the known works. But this subject forms a special study in the Purva Mimansa of Bharadwaja. We summarise those teachings here to show how radical, how far-reaching and how incomparably searching the view of Karma is as taken by the Shastras.

All creation comes from the operation of Karma. It abides for eternities through Karma and it goes into annihilation through Karma. All life macrocosmic and microcosmic, from the minutest vegetation to the highest developed man, universal and individual, is a play of Karma. The divine power is Karma. In fact, God Divine is Himself subject to

* This chapter has been summarised from the "Karma Mimansa" of Bharadwaja and "Sakti Gita,"

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Karma. What is this Almighty Karma? How does it come into existence? How are individual souls able to attain Salvation conquering the power of that Karma?

The Vedas declare Karma to be the same as Brahman. In fact there is no difference between the Divine Power and Karma. Everything from the insignificant straw to the voluminous and vast Universe, all dualistic existence that we see, is subject to Karma. The appearance of the Manifested out of the Unmanifest is due to Karma as the cause. Karma gives manifest activity to Sattwa and Tamas, Dharma and Adharma being characterised by these principles, respectively, so that Karma is the secret of Dharma and Adharma.

Karma works in three ways. There is the *Sahaja Karma, i. e.*, self-springing spontaneous Karma. There is the *Aisha Karma, i. e.*, the Karma belonging to the Supreme Lord or occult world. And there is the Jaiva Karma, of the individual soul; the same being divided as Pure and Impure. The six divisions of the Pure Jaiva Karma are mentioned in the previous Chapter. The spontaneous Karma (Sahaja) is the source of the appearence of the 14 worlds, of the creation as a whole, inclusive of moveable and immoveable beings.

The Jaiva Karma (Karma of the individual soul) ever gives rise to the world of action, the mortal world and the various high and low conditions of man together with the worlds of fruition—heaven and hell, godly and demonly power and so on.

The spontaneous or Sahaja Karma is absolute but subject at His will to the Divine. The individual or Jaiva Karma is subject in its operation to the same individual soul. With reference to the Sahaja Karma, individual soul has no mastery over it but is entirely under its power; while the individual is master with reference to his own Karma, so that the individual souls are therefore responsible regarding their Punya or Papa, righteous and unrighteous actions.

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The Aisha Karma (Karma Divine belonging to the occult world) however is yet unique in that it operates in helpful associations with either of these, *i. e.*, the Sahaja or Spontaneous Karma or the Jaiva or individual Karma. Also the Incarnations * of the Divine manifest that Karma. When the Daivi power is subordinated by the Asuri power, and the good suffer at the hands of the wicked, and Dharma becomes feeble so that men forget God and become attached to sensual objects, the Lord then manifests himself in incarnation. The further details of the above three divisions of Karmas have been given in other chapters.†

Here there is another point to be remembered. The mainspring of these three main divisions of Karma is to be understood under the title of Sanskara, which may be rendered as the spontaneous latent impulse. This latent impulse is the seed of Karma. In the appearance of the whole macrocosmic creation or the microcosmic, the condition of the individual soul becomes manifest by virtue of the knot of Chit, (life consciousness) with the inanimate or unconscious.‡ This is the source from which the appearance of the latent impulse, Sanskara, takes place. The latent impulse is the root-cause of creation. Sanskara or the latent impulse is of two kinds—the Prakrita, "Original," and the Aprakrita, "Non-Original." The Prakrita (pure) is called 'Natural" and the Aprakrita (impure) is called "Forced". The former leads to Moksha, the latter (the forced impulse) leads to Bondage.

The Prakrita, or natural impulse, gives three-fold purification. The original Prakrita impulse that leads to Mukti is manifested by sixteen divine phases, like halting stages on the way for acquiring fresh energy,—Vedic Sanskara. With the help of those sixteen phases the Aryan sages protected the purity of the Aryan classes by prescribing as many

* This subject of Incarnations has been dealt with in the Chapter on Worship.
† See Chapters on "Occult world" and "Liberation".
‡ See chapter on "Evolution and Re-incarnation."

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purificatory rites. The forced (Aprakrita) impulses keep individual souls in bondage, and infinite are the circumstances bringing about that bondage. The Aprakrita impulses are in this way infinite in variety. When there is scope for the original impulse (Prakritic Sanskara), it gives to men power and purity and freedom in the long run. This is the secret of the sixteen Vedic purificatory rites or Sanskaras.

The divine power runs through these purificatory rites and conducts them towards itself by means of the same Sanskaras representing all those phases. The sixteen purificatory rites are: (1) Garbhadhana (conception); (2) Punsavan (insuring male progeny); (3) Simantonnyana (the parting of the mother's hair); (4) Jata Karma (the birth-rite); (5) Namakarana (name-giving); (6) Annaprasana (the first meal), (7) Chura Karma (the crest); (8) Upanayana (the introduction to the teacher); (9) Brahmavrata (the vow of Brahman) (10) Vedavrata (the vow of Veda); (11) Samavartana (the return home); (12) Udvaha (marriage); (13) Agnyadhana (keeping the householder's fire); (14) Diksha (the initiation); (15) Mahavrata (the great vow), and the last (16) Sannyas (asceticism, renunciation).

Other Sanskaras (purificatory rites) that may be prescribed by the Veda or Smriti or Purana or Tantra are all included in these sixteen. The first 8 of these are Pravrittirodhak (the controllers of proclivity), the last 8 are Nivrittiposhak (the promoters of renunciation). Hence, say the Vedas, the ascetic, Sannyasi, is the Master of Atma-jnana (self-knowledge) and honoured even by the gods. In this way, the Prakritik Sanskara (original latent impulse) manifesting itself fully becomes the giver of Freedom to men.

The Natural Impulse is at the root of spontaneous Karma, the forced Impulse is at the root of the individual Karma. Both sorts of impulses are embraced in the Aisha Karma. It is due to these that individuals come into being and attain to Freedom. The purity given by the purificatory rites helps the progress towards Mukti. By the purification gained by

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such rites the Karma attains purity, and this leads to Mukti. The seed from the tree, the tree from the seed—is a perpetual Cycle. Similar to this is the course of creation. But just as the fried seed no longer sprouts, so the purificatory rites being like the fried seed-grains proceed no further in the Cycle of cause and effect and so lead to Mukti (freedom).

It is thus :—There is the primordial substance Prakriti made up of three Gunas (cosmic principles). A vibration in it gives rise to Karma wherefore it is called Sahaja (spontaneous). The Sanskara or the impulse is like the seed and the Karma is like the sprout. If the impulse disappears, whence could Karma make its appearance? The spontaneous Karma springing from Prakriti is the cause of the creation of individuals as also of their ultimate Freedom ; the individual Karma on the other hand brings bondage.

So long as the individual Karma does not attain to the blessed natural condition by virtue of the Vedic purificatory rites, or by the help of one or more divisions of Dharma mentioned in the previous chapter, it will inevitably be an obstacle to the individual's attainment of Freedom. In the holy Prakritik Sanskara (natural original impulse) beneficial to all beings, lies the upholding power of Dharma and its gradual prosperity-giving course culminates in Freedom. The Divine being pervades all the purificatory rites. It should be noted, however, that the 16 Vedic Sanskaras apply only to the followers of Vedas, The followers of other creeds could advance to Freedom with the help of Sadharan Dharma aforesaid in its natural course.

In the case of woman the Dharma of Chasity by itself is able to secure the purification resulting from purificatory rites. In man's case the due observance of the duties appertaining to Varnashram* (the castes and stages of life) contributes largely to the progressive attainment of that purification. Both these are natural Dharmas for woman and man as stated. By the due performance of Varnashram Dharma and Sati

* This subject has been dealt with in a separate chapter.

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Dharma (respectively), men and women attain material and spiritual advancement as well as Mukti. Both these give the three-fold purification, and work by virtue of the Prakritik Sanskara (original impulse) leading the sexes respectively to the two goals mentioned.

Woman by standing firm in chastity indentifies herself so completely with the husband that after long enjoying heavenly happiness she attains change of sex and becomes man. Man as already described going through the course of purification by the observance of Varna Dharma and Ashram Dharma (castes and the life's stages), controlling proclivity by the aforesaid first eight purificatory rites and advancing towards renunciation by virtue of the last eight, gains the everlasting bliss of Moksha. This is the highest spiritual secret.

Now as regards the phenomenal manifestation in creation the three-fold Karma operates in the following manner. The Prakriti*—the primordial substance—undergoes a vibration by virtue of its own nature, giving rise to evolution. The vibratory motion finds itself reflected in the Divine Being. And by the evolution of the three principles of the Prakriti, Avidya springs through the Tamas vibrations and Vidya through the Sattwa vibrations. Then as the effect of Avidya individual souls come into being which are as God's own manifestations through the knotting up of the conscious (Chit) with the unconscious (Jada) in the inter-action of those intermingling vibrations. The individuals thus appear like so many reflections of the moon in the waves of water, over-lapping, counteracting and mingling with one another into infinite mirrors. Thus an infinity of individual souls follows—beginingless and endless. Then the natural impulse (Prakritik Sanskara) coming into being, manifests the creation consisting of moveables and immoveables by virtue of the

* Prakriti so to say is the power of Brahman. This subject as well as the subject of evolution and creation have been dealt with in separate Chapters.

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spontaneous or Sahaja Karma that leads to the expansion of universal creation.

But when the Jiva reaches perfection of being in the human stage of life, there begins the Jaiva (individual) Karma. Then flows the stream of the forced impulse (Aprakriti) maintaining the round of births and deaths abounding in the three-fold pain and intricate with the variety of universal manifestations. All these worlds of Narak, Pret, Pitri, Swarga and the Karma Bhumi—our world of death—evolve for the sake of the individual soul's Karma. So these fourteen worlds (7 above, 7 below) present their variety of Bhoga (enjoyment and suffering) to the Jiva.

Vidya, characterised by perfect Sattwa, gives an equal variety to the Lord's Aisha Karma helping the Sahaja (spontaneous) Karma as also the Jaiva (individual) Karma. Avidya cannot stand before the Vidya which is purely characterised by Sattwa. The Lord served by Vidya strictly maintains the order of creation, preservation and destruction, though He is an unconcerned Spectator of the souls of all individuals. Hence is the Divine Power to be understood as the maintainer of the universe leading to the happiness of all.

But Karma springing from Prakriti is Jadatmika (void of consciousness). All the three sorts of Karma require therefore the help of the Devatas. Ths Spontaneous (Sahaja) Karma is wholly in the hand of the Prakriti, therefore fully dependent on the Devatas; the individual soul's Karma (Jaiva) is in the hands of their own Prakriti. The Devas nevertheless can exercise half control on the Jaiva Karma. But the Devas acting under the Divine prompting incarnate themselves and help on the Aisha Karma, or directly proceed to assist the Divine incarnations. Inscrutable is the course of Karma. Vast and Varied is the field of Karma. Karma is the author of infinite Microcosms and Macrocosms. The devotees and the possessors of knowledge know the course of Karma and reach the Divine presence.

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The individuals have two courses before them, the Tamasik (based on ignorance) and Sattwika (based on knowledge) which are called Impure and Pure Karmas. The former proceeding from Adharma takes them to degradation, the other uniting with the upholding power of Dharma leading them to the Conscious Being advances them higher and higher. Even the Devas falling into temptation are liable to fall from the uplifting course. While pursuing this path they reach the Supreme without any trouble.

With Karma are connected two powers—attraction and repulsion. Attraction having attachment as its cause, proceeds from Rajas. The other with aversion as its root cause comes from Tamas. All creation small and great proceeds from these two powers. The two-fold creation of opposites springs from them. Where there is a balance or equilibrium of these two, there springs the state of Joy in which Sattwa is the potent factor. The Divine manifesting always abides in that condition full of Sattwa. The individuality of the Jivas (souls) is furthered by the conditon of bondage in the unequal combination of the two powers. The third condition of Sattwa leads to Mukti, free from attachment and aversion, because it proceeds from the power prevailing in opposites. Going beyond the province of opposites free from attachment and hatred, free from desire, those that devote themselves to Karma, go unfailingly to the happy goal of bliss. By the elimination of desire in the performance of one's action, the purity proceeding from the purficatory rites is attained. The action thus becomes pure and by the purity of action Avidya disappears; then by the help of Vidya the knot of the conscious and unconscious springing from ignorance is untied. By its disentanglement the individual becomes the Supreme Lord.

The stream of Karma being endless and beginningless pervading the Microcosm ann Macrocosm, if the Jiva desire enjoyment, then the Karma will never disappear. That bondage cannot be got rid of. The way out is to root out

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the impulse that forms the seed of Karma. This is effected by observing the vow of desirelessness. One that is devoted in love to the Divine One and takes refuge in the Divine, conquers desires; evidently those that love Karma and not the Divine, must continue in bondage, while those that love the Divine get Moksha.

The worldly existence binding the Jivas is due to the working of unequal opposites of attraction and repulsion, that is, the Dwandwa. The Dwandwa is the cause of bondage whilst Ekatattwa (one-ness) is the sure cause of Mukti (freedom). Freedom from desire through love of the Divine finds the aspiration for gaining Moksha. The seed of impulse becomes then a fried grain and the Rakta-vija* form of Karma then ceases. In fact in this state the individual nature gets absorbed into the Divine nature promising bliss. The Divine Prakriti then becomes Vidya for the Jiva and gives him Moksha.

Action is followed by re-action. Re-action is inevitable, unescapable. Its power to bring in its result is infallible. It follows that even though an individual becomes free the accumulations of Karma done before by him will never be null and void. Those accumulations of Karma impulse go to assist the (Sahaja) spontaneous and the Lord's Aisha Karma Karma in fact is mostly invincible, all beings and all creeds are subject to the stream of Karma. Devas and even the Divine Supreme are bound by Karma through incarnations, so that the Mukta Jivas too cannot get rid of the Karma that has begun to take effect. Such Karma will always enforce its results on the doer. The difference is that the Muktas having got rid of desire become helpful to the Spontaneous Karma. They serve the purpose of the Devas by

* This is an allusion to an Asura from every drop of whose spilt blood there sprang another Asura, so that there could be no end to the multiplication of his personality in fighting.

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the Spontaneous Karma working through them. The Muktas are no more subject to worry of any kind but in conformity with their previous inclinations their energies coincide with the Lord's Karma and contribute to the good of the universe. So long as the body endures, Karma will not cease neither in the case of the Bhakta nor that of the Nastic (Atheist). A clear vision results from the devoted performance of Karma by those who are wholly devoted to God. They see the absence of Karma in Karma and Karma in absence of Karma, thereby attaining oneness with the Divine by carrying on the Karma that is prescribed free from attachment of any kind.

When they perform Karma with a spirit of desirelessness their Karma is Akarma. But if desire be present and they stop bodily action, there will yet be Karma even though there is no Karma externally. Those that perform Karma with the knowledge of this truth will naturally be free from bondage.

UPASANA.

Worship in all its Phases.

V.

According to the Sanatan Dharma doctrine, the one Supreme Being or Self is to be conceived in three fundamental states or aspects, *viz.*, Brahman,* Iswara and Virat Purusha.

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* " यत्तद्ब्रह्म मनोवाचामगोचरमितीरितम् ।
तत्सर्वकारणं विद्धि सर्वाध्यात्मिकमित्यपि ॥
अनाद्यन्तमजं दिव्यमजरं ध्रुवमव्ययम् ।
अप्रतर्क्यमविज्ञेयं ब्रह्माग्रे सम्प्रवर्त्तते ॥
स्वेच्छामायाख्यया यत्तज्जगज्जन्मादिकारणम् ।
ईश्वराख्यं तु तत्तत्त्वमधिदैवमिति स्मृतम् ॥
सर्वज्ञः सद्गुरुर्नित्यो ह्यन्तर्यामी कृपानिधिः ।
सर्वसद्गुणसारात्मा दोषशून्यः परः पुमान् ॥
यत्कार्य्यब्रह्म विश्वस्य निधानं प्राकृतात्मकम् ।
विराडाख्यं स्थूलतरमधिभूतं तदुच्यते ॥"

(इति स्मृतिः)

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The Highest State is that of the Brahman* which is ineffable, impersonal, transcending mind and speech, Karma-less, beyond the conception of creation and one non-dual. It can be indicated by three attributes: *Sat* (the purest Being), *Chit* (the purest essence of Consciousness) and Ananda (the purest essence of Bliss eternal). It is nevertheless in its essential character Nirguna, or void of attributes.

The Second State or Aspect is that of the Iswara in which the Supreme Self is conceived as touching the plane of the personal consciousness, as becoming *Saguna* or invested with attributes, controlling the Maya, a mysterious power (Sakti) of His own which presides over the creation, preservation and dissolution of the universe, and beholding Karma. In this aspect it is called Iswara, the Supreme Lord.

In the Third Aspect Ishwara manifests in which He is known as the Virata Purusha, standing in the immensity and infiniteness of His physical form, embracing the totality of the visible cosmos in all the deversities of its creative design, in all the varieties of its types of life, microcosmic and macrocosmic.

The Trinity in the Vedas.—The great Rishis, the seers of the past, express this trinity as the trinity of Adhyatma, Adhidaiva and Adhibhuta, the state of Brahman being called Adhyatma, of the Iswara Adhidaiva, of the Virat Purusha Adhibhuta—corresponding to Adhyatma, Adhidaiva and Adhibhuta the Vedas are interpreted as containing special portions of their literature under the title of the Jnan Kanda, Upasana Kanda and Karma Kanda, the three paths of spiritual avancement.

Upasana is the effort to realise the proximity or presence of the Supreme Self and consists of all those observances and practices, physical and mental, by which the candidate makes a steady advance in the realm of spirituality,

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* "ब्रह्मेशयोरैक्यं पार्थक्यन्तु प्रकृतिवैभवात्"
"स्वरूपेण तदध्यात्मरूपम्"
(इति दैवीमीमांसादर्शनम्)

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so as ultimately to realise in himself the presence of the Supreme. Of all those things which conduce to spiritual progress, Upasana is not only beneficial but vitally necessary to to all classes and grades of people.

Take for example, the case of Dan and Tapas. Both are duties prescribed for one's advance in spirituality. Both these must be of the Sattwic character to ensure that advance; both must be founded on the principle of worship, Dan or Charity must have faith as its background; faith is an essential characteristic of worship, so that Dan without the principle of worship underlying it becomes fruitless. Tapas (religious austerities) similarly must be inspired by love for the spiritual goal, which is the same as the spirit of worship; pursued thus, Tapas by continued practice results in an accumulation of power of the Sattwic character and leads to a command over spiritual illumination.

In Karma Yoga as distinguished from Jnana Yoga, worship is a predominant factor; when one performs Karmas and dedicates them wholly to the Godhood, believing in the tenet that God is all, such Karma leads to the spiritual goal. In the Jnana Yoga, similarly faith in the Divine guidance comes by worship ensuring the advance to the knowledge or realisation of the ultimate eternal Bliss. One proceeding to attain to this state of Bliss merely with an external endeavour cannot command ease for want of enlivening faith, and becoming lost in confusion, finds it very hard, if not impossible, to reach that goal, described as the Nirvikalpa Samadhi (the state in which the Trinity of the knower, knowledge and knowable merge into unity).*

It should be noted that the well-known Prasthana-Traya of Vedanta, or the triad of starting stations, in philosophy is the Upanishats, the Bhagwat Gita and the Vedanta Sutras. These are usually understood as leading to common goal, that of the attainment of Jnana, so as virtually to lead to the realisation of Brahman. But it can be shown that among

* Clearly dealt with in the Chapter on Raj Yoga.

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the three, the Upanishats have worship as their principal aim. This can be easily seen from the following facts: The Gita has been emphatically declared as enjoining and propounding the performance of Karma even on the part of the person possessed of Jnana. The Vedanta Sutras starting with the enquiry into Brahman (अथातो ब्रह्मजिज्ञासा) aim purely at elucidating the nature of and the attainment of Jnana, so that both these two Prasthanas mainly having each a distinct aim, the Upanishats have for their aim worship only. Every student of the Upanishats will call to mind the first precept of the syllable ॐ (Om) which should be meditated on. This sort of worship of the sacred syllable is enjoined, because it is taken as the name of Brahman, as directly expressive of it. By worship of this syllable one comes to realise the goal of Nirvikalpa Samadhi.—So worship is a fact recognized as enjoined in all religious teachings.

The spirit of worship is a guarantee of safety in the path of the spirit. Without this spirit, he is exposed to immense difficulty and even danger. Charity breeds vanity, Tapas gives birth to wrath, Karma fosters hypocrisy and arrogance, and Jnana engenders pride, which defects of character are all to be considered as phases of madnees—उन्माद (enebriation). Humility which characterises the spirit of worship being absent, there is nothing to arrest the distemper that insidiously gains mastery over the aspirant,'s mind, and instead of advancing him, only hurls him into the abyss of despondency and despair, the main cause of which is temptation, because while it is true that the systematic observance of Dan and other Angas of Dharma * lead to material prosperity and even to liberation, it carries with it the inevitable seeds of a fall, if the candidate departs from the rules framed in their wisdom by the Rishis to regulate their

* "तदङ्गत्रैविध्यं त्रिभेदवत्" "यागस्त्रिधा काण्डत्रयत्वात्" "नित्यनैमित्तिककाम्यभेदात् त्रिविधं कर्म" "भावत्रयत्वात्त्रिधा च" "बहुभेदे ज्ञानोपासने" "त्रिविधं तपः" "दानञ्च" (इति महर्षिभरद्वाजसूत्राणि)।

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observance. A spark of fire by the co-operation of time, place and other contributory helps, may blaze into a universal

"तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन" (इति श्रुतिः) "यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्" (इति गीतोपनिषत्)।

"अङ्गानि त्रीणि धर्म्मस्य दानं यज्ञस्तपस्तथा।
गीतान्येतानि कृष्णेन पावनानीति मुख्यतः॥
दानञ्चाऽपि त्रिधा प्रोक्तं विद्याऽर्थाऽभयदानतः।
तत्रापि गुणभेदेन नवधा दानमीर्य्यते॥
एवं तपस्त्रिधा ज्ञेयं कायिकं वाचिकं तथा।
मानसञ्चाथ गुणतः प्रत्येकं त्रिविधं पुनः॥
यज्ञधर्मविभेदास्तु मुनिभिर्बहवो मताः।
कर्म्मज्ञानोपासनाख्या भेदा मुख्यास्त्रयः स्मृताः॥
कर्म्मयज्ञस्य षड्भेदा नित्यं नैमित्तिकं तथा।
काम्यमाध्यात्मिकञ्चैवाऽधिदैवञ्चाधिभौतिकम्॥
सत्त्वादिगुणयोगेन भेदास्तत्राऽपि पूर्ववत्।
अतोऽष्टादशधा कर्म्म प्रत्येकं गुणयोगतः॥
तथैवोपासनायज्ञो मुनिभिर्बहुधा मतः।
परं मुख्यप्रभेदास्तूपासनापद्धतेरिमे॥
उपासना ब्रह्मणः प्राक् द्वितीया सगुणस्य च।
तृतीया समर्य्यते लीलाविग्रहोपासना बुधैः॥
उपान्त्या पितृदेवर्षिगणानामस्त्युपासना।
अन्तिमा क्षुद्रदेवानां प्रेतादीनां विधीयते॥
अन्येऽपि तस्याश्चत्वारो भेदाः साधनपद्धतेः।
तत्रादिमो मन्त्रयोगः स्थूलचिन्तनसाधनः॥
द्वितीयो हठयोगः स्याज्ज्योतिर्ध्यानानुचिन्तनः।
बिन्दुध्यानविधिश्चात्र लययोगस्तृतीयकः॥
राजयोगोऽन्तिमस्तत्र ब्रह्मध्यानं विधीयते।
भेदा नवानामप्येषां गुणतः सप्तविंशतिः॥
श्रवणं मननञ्चैव निदिध्यासनमेव च।
त्रिधैवं ज्ञानयज्ञोऽपि नवधा स्याद्गुणाश्रयात्॥
इत्यन्वशासुर्धर्म्मस्य मुख्यान् भेदानशेषतः।
चतुर्विंशतिसंख्याकान् मुनयस्तत्त्वदर्शिनः॥ (इति स्मृतिः)

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Pralaya fire. But the least accident may go to put out the small spark itself and leave no future for it. Similarly the human soul if it is not stationed on the solid rock of worship, will at any time find its footing as one of slippery sand and the result would be his total discomfiture and despair.

Bhakti as Life Principle—Bhakti may be called the *Prana* or life principle of worship and Yoga its bodily organism. Bhakti is that attractive force of love by which the presence of the Lord is reached.* Yoga includes all those processes, physical as well as superphysical, whereby the modifications of the mind (*antahkarana*) being restrained, it is fitted to realise the presence of the Supreme.

Bhakti appears in three principal states or stages. In the first and lowest stage, called *Vaidhi*, the neophyte having been initiated by the *Guru* in Bhakti, perseveres in the practice and makes a steady advance. The next stage is called *Ragatmika* characterised by ardent devotion. At this stage the devotional practices having matured themselves by repetition and regularity, the love of the Lord enters upon a higher stage and becomes a permanent mode of manifestation of the heart. The neophyte is now a regular bhakta, a devotee; he selects a particular aspect or form of the Supreme, clings to it with passionate ardour and enjoys the indescribable joy of the bhakti emotion. And when the bhakta has by ceaseless devotion reached that lofty stage at which he has no more desires (these being all fulfilled) and realises the Supreme at all times and everywhere with the eye of knowledge in *Nirvikalpa Samadhi* (a transcendental state of abstraction in which the distinction between the knower and the knowledge and the knowable ceases and the Trinity becomes unity), he is in that exalted stage of bhakti, called

* "साऽनुरागरूपा" "स्नेहप्रेमश्रद्धातिरेकादलौकिकेश्वरानुरागरूपा" (इति महर्षिरङ्गिराः) "ओम् सा तस्मै परमप्रेमरूपा" (इति देवर्षिर्नारदः) "सा परानुरक्तिरीश्वरे" (इति महर्षिशाण्डिल्यः)।

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*Para bhakti.** Bhakti in one or other of these three aspects inspires and vivifies every practice and every observance as the *prana* (life principle) does the body.† The highest ideal of Bhakti (love) is explained in a separate chapter.

The Sanatan Dharma divides worship into five graded classes, according to the spirit of bhakti of the worshippers. At the bottom of the ladder comes the worship of elementals, departed spirits and dark powers generally confined to the lowest and the most undeveloped souls. Next comes the worship of Rishis, Devas‡ and Pitris. The other three classes of worship count among their followers those who are direct worshippers of the Supreme Spirit or Divine Light in progressively higher manifestations. The third class comprises worshippers of the Avataras. The fourth class has its worshippers among the ranks of those who rise to a higher conception of the glory of the Supreme and worship Him in his *Saguna* Form, *i. e.*, the form possessed of attributes. The fifth is the highest class of worship including worshippers who meditate on the *Nirguna* aspect of the Supreme, the one to which no attributes apply and which only conveniently is conceived as Sat-Chit-Ananda. The lord has two distinctive types of powers (Vibhuti), Sattva and Tamas, good and evil, pure and impure, which are the characteristics respectively of the Deva and the Asura hierarchies, allegorised in the story of the war between the Devas and the Asuras, highly coloured descriptions of which are to be met with in the Vedas and the Puranas, the well-known religious literature of Hinduism. The elementals (bhutas) and the departed spirits (pretas) referred to above possess a natural affinity to

* "स्वरूपद्योतकत्वात्पूर्णानन्दा परा" (इति दैवीमीमांसा)

† "सा निखिलसाधनयज्ञाधिकरणम्" (इति दैवीमीमांसा)
"यथा समस्तलोकानां जीवनं सलिलं स्मृतम् । तथा समस्तसिद्धीनां जीवनं भक्तिरिष्यते ॥" (इति स्मृतिः)

‡ "ऋषिदेवपितॄणां भक्तिरभ्युदयप्रदा ।" (इति दैवीमीमांसादर्शनम्)

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THE MAHAVISHNU

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[illegible] of these three aspects [illegible] and every observance [illegible] the body.† The highest [illegible] in a separate chapter.

[illegible] worship into five graded [illegible] bhakti of the worshippers. [illegible] the worship of elementals, [illegible] powers generally confined to the [illegible] undeveloped souls. Next comes the [illegible] Devas and Pitris. The other three [illegible] among their followers those who are [illegible] of the Supreme Spirit or Divine Light in [illegible] higher manifestations. The third class comprises worshippers of the Avataras. The fourth class has its worshippers among the ranks of those who rise to a higher conception of the glory of the Supreme and worship Him in his *Saguna* Form, i. e., the form possessed of attributes. The fifth is the highest class of worship including worshippers who meditate on the Nirguna aspect of the Supreme, the one to which no attributes apply and which only conveniently is conceived as Sat-Chit-Ananda. The lord has two distinctive types of powers (Vibhuti), Sattva and Tamas, good and evil, pure and impure, which are the characteristics respectively of the Deva and the Asura hierarchies, allegorised in the story of the war between the Devas and the Asuras, highly coloured descriptions of which are to be met with in the Vedas and the Puranas, the well-known religious literature of Hinduism. The elementals (bhutas) and the departed spirits (pretas) referred to above possess a natural affinity to

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† "सा निखिलसाधनसाधिकारणम्" (इति दैवीमीमांसा)

"यथा समस्तलोकानां जीवनं सलिलं स्मृतम्। तथा समस्तसिद्धीनां जीवनं भक्तिरिष्यते॥" (इति स्मृतिः)

‡ "ऋषिदेवपितॄणां भक्तिरनुप्रपदा।" (इति दैवीमीमांसादर्शनम्)

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Illustration No. 2

THE MAHAVISHNU

INDIAN ART SCHOOL
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the Asura powers, and the worship of these beings, who are sinks of iniquity, is naturally the lowest and the most degraded imaginable. The Rishis, Devas and Pitris are the natural possessors of the Lord's *sattvic* or beneficent powers; their worship is of a vastly superior order and is helpful to the follower of the path of Jnana.

Philosophy of Avatar, Incarnation.—According to Hindu Shastras life evolution in this planet exhibits four fundamental types which may also be regarded as corresponding stages through which life impulse has to pass on its journey to the human kingdom, the crown of Nature's constructive efforts. The first is the *vegetable* type of which the distinctive characteristic is the evolution of life by sprouting from the soil. The second and next successive type is the *sweat-born*, at which stage life evolves by exudation from other organic lives. The third type is furnished by the oviparous or egg-born life, and the fourth by the viviparous mammal life, the last containing two subordinate types, *viz.*, animal and man.* The Rishis have propounded the doctrine that the Lord of Universe exists in sixteen expanding *Kalas* or digits of manifestation; that one digit of His life manifests itself in the vegetable kingdom, up to 4 in the animal and from five to eight in the human, according as we pass from the savage at one end of the scale to the highest evolved sage at the other. The Lord's manifestation in His Avataras ranges from nine to sixteen digits, and the Shastras speak of ten-digit, twelve-digit, fourteen-digit Avataras as well as the Full (*purna*) Avatara in whom sixteen digits are present.†

The Saguna Upasana.†—The worship of Vishnu, Surya, Sakti, Ganesh and Shiva is worship of the Saguna Brahman.

* This subject has been specially dealt with in the Chapter on Evolution,

† "कलाभेदेन पूर्णांशत्वम्" (इति दैवीमीमांसादर्शनम्) "एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम्" (इति स्मृतिः)

† The philosophy of Saguna Upasana or so-called image-worship is explained in a separate chapter,

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The Rishis of old who were masters of practical psychology and before whose gaze the past, the present and the future lay revealed as an open book, knew that impure and undeveloped human mind cannot grasp the transcendental infinity of Nirguna Brahman void of attributes and form. Their creative imagination, accordingly, constructed, certain images (*murtis*) embodying various aspects and attributes pointed to Brahman, calculated to provide something at once concrete and inspiring to the spiritual cravings of the soul. The worship based on the contemplation (*dhyana*) of these Images is, in truth, worship of the Saguna Brahman. Saguna worship is divided into five classes.—It has its origin in the fact that the Devas (Vishnu, Surya, etc.) who represent the different aspects pointing towards Brahman, are five in number. The origin of the five-fold worship lies in the five primary *tattvas* (elements) which enter into the constitution of man in varying proportions, so that in some there is a preponderance of Akasha, in others of Vayu, and so on. It is to the fundamental fact of the human constitution that we owe the creation of the five Devas together with the five distinctive system of worship pertaining to them. We can form some idea of the Greatness of the Vedas and the Puranas if we try to realise the profound ideas that lie behind this five-fold system of *saguna* worship.

A beautifully suggestive illustration (Illustration No. 2) of it is supplied by the picture of Maha-Vishnu, His Consort Lakshmi at His feet, holding a conch, a discus, a mace and a lotus in His hands, asleep on the serpent Ananta (the limitless space). The Suppeme Self is beyond and above all the *tattvas* of which the subtlest is *Akasha* representing the final limit of matter which can be grasped by the human mind. The all-pervasiveness of Akasha may help us to realise the omnipresence of the Supreme Self ; wherefore the picture shows Maha-Vishnu asleep on the serpent Ananta—the Infinite rolling itself in an uncreate state; the *Maya*, Sakti, as Nescience overpowers the *Jiva* (the organic life unit) but is

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controlled by Ishvara; whence the picture represents Lakshmi at Maha-Vishnu's feet which symbolises Her submission to Her Lord. Maha-Vishnu, as the bestower of the four chief ends of human existence, holds in his hands a discus, a conch, a mace and a lotus which symbolise *Dharma* (righteousness), *Artha* (riches, worldly prosperity), *Kama* (desire) and *Moksha* (liberation).* In this way all *Saguna* Images of the Supreme Self and all Images of Devas and Devis are to be understood as concrete and visible representations of ideas. Worship which rests upon and derives its inspiration from the world of ideas and their profound spiritual import is *Saguna* worship. *Nirguna* whorship of which the Upanishats speak is meditation on the Supreme Brahman as pure Sat-Chit-Ananda, transcending all ideas.

To ensure fixity of the mind in order to realise the *Nirguna* Brahman in the long run, four graduated stages of meditation have been laid down, consisting, (1) *Sthula dhyana* which is meditation on some externally visible form as representing the Surpeme; of (2) *Jyotirdhyana* which is meditation on the inner Light; of (3) *Vindu dhyana* which is meditation on the mystic Point; and, lastly, (4) *Brahma dhyana* which is meditation on Barhman. The first form of *dhyana* (contemplation) is none other than that of the *saguna* Brahman, which has been spoken of before. The second is meditation on the Light in the heart with a view to energise it so that it may be responsive to the Chit † aspect of Brahman. The third is meditation in the state of pure *sattvaguna* on the *Chit* aspect of Prakriti which is revealed to the gaze of the Yogi who has reached a high level of development. The fourth is meditation on *Nirguna* Brahman which is beyond

* For the convenience of the readers, we give here a tri-coloured block of Mahavishnu (illustration No. 2) which may be compared with the above description of the picture.

† The transcendental source of that which in the phenomenal world manifests as consciousness.

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all *tattvas* and which transcends mind and speech.* We give a tri-coloured block (No. 3) illustrating the four kinds of dhyana, which will help the reader to understand the nature of the four dhyanas clearly.†

It will thus be seen that in the Sanatan Dharma different systems of worship have been devised to suit the requirements of men in different stages of mental and spiritual development. Herein lies its greatness and its remarkable comprehensiveness.

Yoga is—the restraining of the modifications of the mind.‡ When this is accomplished, the Supreme Self spontaneously manifests itself in the heart. As the reflection of the sun is blurred and distorted when the surface of the water is agitated by the wind, and is clear and full when the agitation has ceased, so in the heart of man there can be no clear reflection of the Supreme Self so long as it is agitated by the modifications of the mind. When by a proper practice of the eight progressive steps of Yoga the modifications of the Yogi's mind have been completely stilled, the Chit aspect of the all-pervading Supreme Self is revealed in his heart. The Rishis of old have, in connection with the physical and subtle bodies discovered numerous Yoga practices which may broadly be arranged under four systems, *viz.*, Mantra Yoga, Hatha Yoga, Laya Yoga and Raja Yoga. The practical portions of these

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* "ध्यानं हि मन्त्रहठयोर्लयस्य च यथाक्रमम् ।
स्थूलं ज्योतिर्मयं बिन्दुध्यानमित्युच्यते बुधैः ॥
सच्चिदानन्दरूपोऽहं द्रष्टा दृश्यस्य चाप्यहम् ।
ब्रह्माण्डं निखिलश्चास्मि ध्याने भावा भवन्ति वै ॥
जीवन्मुक्तगुरोर्लभ्यं शास्त्रतत्त्वं हि साधकैः ।
साधनानां रहस्यञ्च राजयोगस्य निश्चितम् ॥ (इति स्मृतिः)

† In the Dhyana-yoga—illustation No. 3—the five figures represent Sthula dhyana; the yellow rays, the Jyotir-dhyana; the white star the Bindu-dhyana, and the Om, the Nirgun Brahma-dhyana.

‡ "योगश्चित्तवृत्तिनिरोधः" "तदा द्रष्टुः स्वरूपेऽवस्थानम्" (इति योगदर्शनम)

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systems of Yoga* are described at length in separate chapters. The portions relating to worship in the four systems of Yoga contain observances and practices which are based on science, and are so numerous and varied that they are sure to be found hopeful, in one way or another, by all the religious sects of the world. Those who hold the responsible position of teachers among religious sect should carefully study the *Yoga Praveshika* and the four Samhitas † and acquire some knowledge of the practices described therein whereby they could do much practical good to their respective sects. The enquiring student, if he follows the same advice, will find himself on the true and right path which will be to him a source of genuine and heartfelt gratification.

MANTRA YOGA.

PRACTICE OF YOGA THROUGH MANTRAS.

VI.

Of the four kinds of Yoga we proceed to succinctly describe the first-named, *viz.*, Mantra Yoga.

The world is Nam-rupatmak. That is, everything in this world consists of names and forms. The mind cannot conceive anything except through names and forms. This is true of everything pertaining to the material or the super-material world. Those forms of exercises in spiritual culture (Sadhan), which are performed by controlling the mind through names and forms, come under Mantra Yoga.

The principle at the root of this *(Mantra)* system of Yoga is as follows. When a man falls down on the ground he raises himself by supporting himself with his hands on the

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* "मन्त्रयोगो लयश्चैव राजयोगो हठस्तथा ।
योगश्चतुर्विधः प्रोक्तो योगिभिस्तत्त्वदर्शिभिः ॥"
(इति योगियाज्ञवल्क्यः)

† In the Yoga literature, these five works are of practical importance.

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same ground. In the same way, the human mind being distracted by multiform attractions of *Nam-rup* and enslaved by wordly fetters forged thereby, man can break those bonds with comparative ease by utilising the same *Nam-rup* for the purpose, in accordance with the methods prescribed by the Masters.*

Wherever there is any *Karya* (action) there must be *Kampan* (vibration). When there is vibration there must be sound, whether caught by the ear or not. In the beginning of creation, when from Nature in a state of equilibrium *(samya-avastha)* the act of creation first began, the first vibration set up in Nature was *Pranava Dhwani*, the *Pranava* sound. † It is not a mere matter of imagination; the Yogis can realise this Pranava. When then Yogi comes into proximity to *Samyavastha* Nature, he always hears this Pranava sound.

Just as Prakriti, Nature, in its state of equilibrium is related to Pranava, in the same way, Nature in its disturbed or Vaishamya state is related to various Bija Mantras, say, root formulæ. In Nature in a state of equipoise, the three gunas—Satwa, Raja ane Tama—are equally balanced. Let us explain by an illustration what we mean. If we shake a plateful of water first the whole water in the plate will be moved. Next various eddies and counter-eddies will arise in the water and the water will be agitated in every particle of it. In the same way when in Nature in a state of equilibrium work first begins, the three evenly-balanced gunas inherent in it equally vibrate together. This unbroken vibration is related to Onkar. And as Nature's working progresses, and Nature gets into the Vaishamya avastha, *i. e.* into a state of disturbed equilibrium, and the three gunas act and react on each other (like the aforesaid second stage of through-and-through agitation of the water in the plate) diverse sounds are produced by the diverse vibratory conditions. These

* See Mantra Yoga Samhita page 2.

† See Mantra Yoga Semhita page 2.

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sounds are related to Bija Mantras.* The Onkar or the Bija Mantras, pronounced by the mouth, are thus the articulate equivalents or synonyms, so to say, of the inarticulate primal sounds. These primal sounds are heard (perceived) by means of Samadhi. The Pranava Mantra is the equivalent for Brahman and the Bija Mantras for the various Saguna Rupas, forms with attributes, the Gods and Goddesses,

Again, the Mantras may have with them branches and leaves, or may be themselves branches and leaves. The branches and leaves of a Mantra are Bhavatmak *i. e.*, are related to the actuating cause of feelings and emotions of the mind. A Mantra may be only Onkar; or Bija; or Onkar, Bija and branches, &c. combined; or only Bija and branches; or only branches and leaves.† In this way there are diverse types of Mantra. Of these Mantras, that one is to be imparted to a novice for which he is found by exmination to be best fitted by his nature, inclination and capacity. The telling of a Mantra in these conditions must be productive of good.

As regards the telling or repeating of a Mantra there are three methods—1. Vachanik, *i. e.*, pronouncing the words so as to be overheard; 2. Upanshu, *i. e.*, pronouncing the words so softly as to be heard by no one but the teller himself, and 3. Manasik, *i. e.*, repeating the words in the mind without moving the tongue. The last is the best method, and the second is better than the first. ‡

In Mantra Yoga the contemplation of *sthula* (material form) is prescribed. There are four varieties of contemplation—1. Sthula dhyan aforesaid; 2. Jyotirdhyan, contemplation of Light; 3. Bindhudhyan, contemplation of a point realised by Sadhana, and 4. Brahma Dhyan, contemplation of Branman. In Raja Yoga the contemplation of Brahman is

* See Mantra Yoga Samhita page 3.
† See Mantra Yoga Samhita page 52.
‡ See Mantra Yoga Samhita page 48.

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prescribed, in Laya Yoga the contemplation of the point, in Hatha Yoga the contemplation of Light; and in Mantra Yoga under consideration the contemplation of the concrete symbol, sthula dhyan. By concrete symbol is meant the figure which is imagined to stand for any of the unchanging, eternal and *satya* attributes of God.

In the Sanatan Dharma, it should be explained, there is no such thing as contemplation of a perishable image. In Arya Shastra there is no image worship. The sthula dhyan of Mantra Yoga spoken of above refers to profound and sacred truths of the kingdom of God. The forms conceived to be emblematic of these spiritual truths and forces are the concrete symbols forming the object of contemplation. These forms are based on true, eternal and holy ideas. *

Man is a slave of feelings and ideas. The human mind cannot be devoid of ideas and feelings for a second. And a sinful act rising from a pure idea or impulse becomes pure, and a virtuous act arising from an impure idea or impulse becomes sinful. For example, the killing of a fellow-man is a sinful act, but if the killing is done in a righteous cause, such as in defence of the King or a Sadhu, it becomes a good act on account of its actuating motive. It is a good act to protect and befriend a brother-man in distress, but the protecting of a distressed criminal would be the reverse of a good act. There in Sanatan Dharma pre-eminent importance is attached to the purity of the actuating feeling, it being that from which human acts arise. †

To understand *Bhava Tattwa*, the philosophy of the actuating cause of feeling, it should be understood that from a contemplation of the object of the senses the relation in which it (the object) stands to the senses may be perceived. And from a contemplation of the working of the senses, the

* See Mantra Yoga Samhita page 59—62.

† भावेन लभ्यते सर्वं भावाधीनमिदं जगत् ।
भावं विना महाकाल ! न सिद्धिर्जायते क्वचित् ॥

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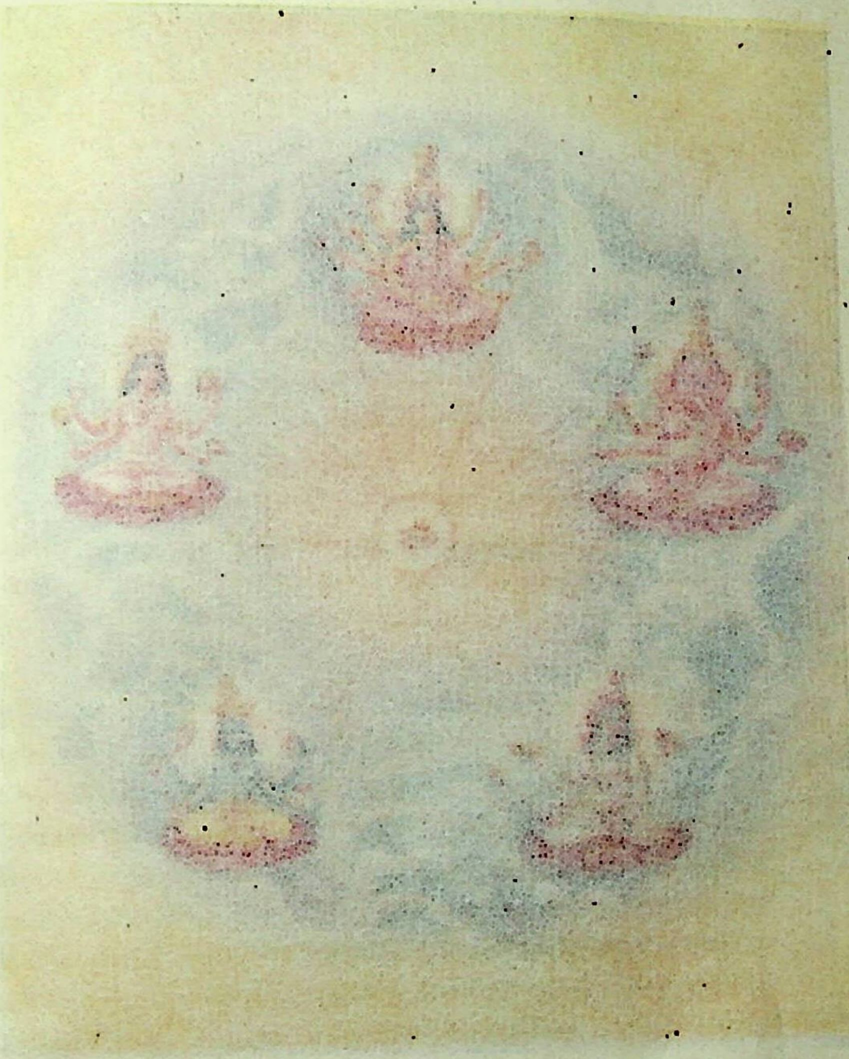
THE WORLDS' ETERNAL RELIGION



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prescribed. In Laya Yoga the contemplation of the point, in Hatha Yoga the contemplation of Light; and in Mantra Yoga under consideration the contemplation of the concrete symbol, sthula dhyan. By concrete symbol is meant the figure which is imagined to stand for any of the unchanging, eternal and satya attributes of God.

In the Sanatan Dharma, it should be explained, there is no such thing as contemplation of a perishable image. In Arya Shastra there is no image worship. The sthula dhyan of Mantra Yoga spoken of above refers to profound and sacred truths of the kingdom of God. The forms conceived to be emblematic of these spiritual truths and forces are the concrete symbols forming the object of contemplation. These forms are based on true, eternal and holy ideas.*

Man is a slave of feelings and ideas. The human mind cannot be devoid of ideas and feelings for a second. And a sinful act rising from a pure idea or impulse becomes pure, and a virtuous act arising from an impure idea or impulse becomes sinful. For example, the killing of a fellow-man is a sinful act, but if the killing is done in a righteous cause, such as in defence of the King or a Sadhu, it becomes a good act on account of its actuating motive. It is a good act to protect and befriend a brother-man in distress, but the protecting of a distressed criminal would be the reverse of a good act. There in Sanatan Dharma pre-eminent importance is attached to the purity of the actuating feeling, it being that from which human acts arise. †

To understand *Bhava Tattva*, the philosophy of the actuating cause of feeling, it should be understood that from a contemplation of the object of the senses the relation in which it (the object) stands to the senses may be perceived. And from a contemplation of the working of the senses, the

* See Mantra Yoga Samhita page 59—62.

† भावेन लभते सर्वं भावाधीनमिदं जगत् ।
भावं विना महेशान ! न सिद्धिर्जायते क्वचित् ॥

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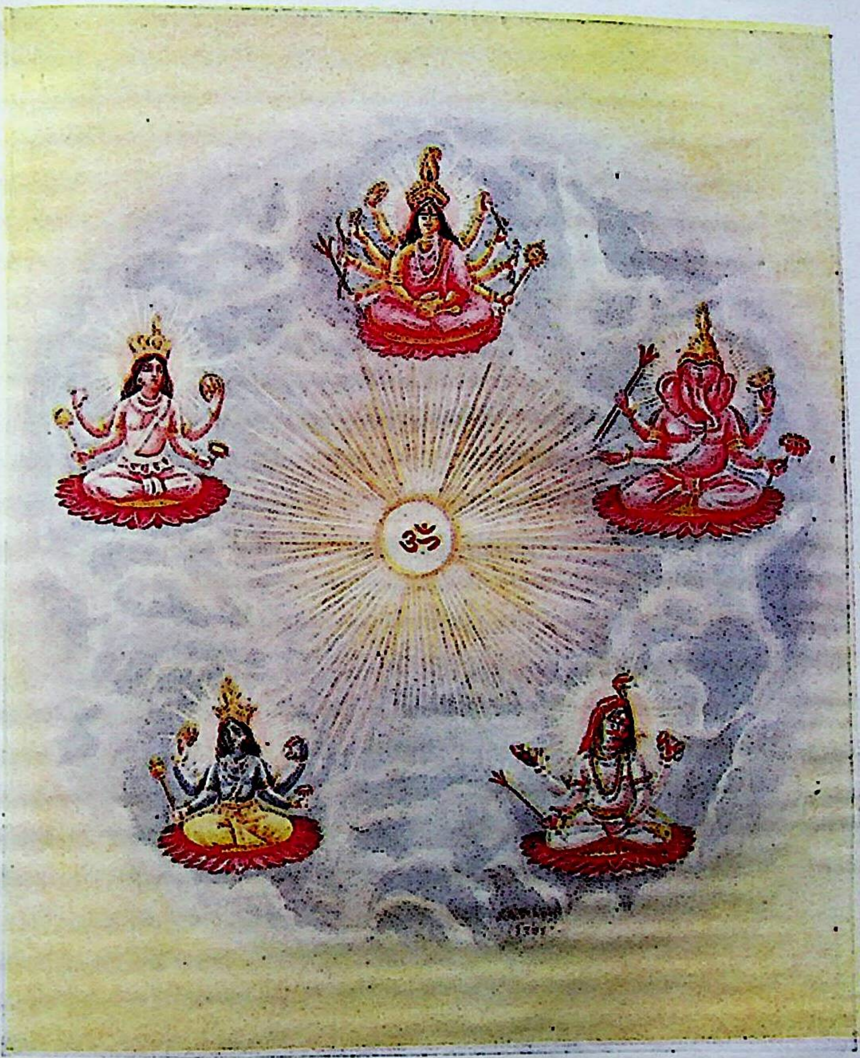

Illustration
No. 3

DHYANA YOGA

INDIAN ART SCHOOL

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mental feeling at the bottom of their activity may be apprehended. Suppose, for example, a woman is the object of the sense of sight, exciting various inclinations in the mind. If the Bhava, the actuating cause of feeling, of the man who sees her is impure, then he would regard her in the light of an object of sensuality. But if the feeling of the looker-on be pure, then he would regard the feminine object of his vision as the embodiment of Motherhood, as the Divine Mother in fact. It is, indeed, Bhava, the inner actuating feeling of a man, on which his whole character depends. All the relations of the world depend on Bhava for their being taken in a right or a wrong light. The nature of the Bhava alters the whole outlook of life. Pure Bhava imparts to everything a bright complexion and makes every act a religious duty performed in the sight of the Lord. Impure Bhava leads away from the path of duty, which is the path of happiness. Therefore, as we have said, special stress is laid on the subject of Bhava in Sanatan Dharma, and many methods are prescribed in our scriptures for making the Bhava pure, by the realisation of its true *swarupa*, form and constitution.

The various sacred and spiritual ideas and feeling pertaining to the world of Bhava have been followed in the designing of the system of *sthula dhyana* of Vishnu, Siva, Devi and other Divine symbols.* Our meaning will be clear from a brief explanation of the holy and profound significance of the Image of Durga, the Image being the chief among the presentments of Sakti, or Divine Energy. The demon (Mahishasura) represents the Tamo Guna, which his been vanquished by the Lion, representing Rajo Guna, on which, Mother Durga is seated. She is All-Holy, All-Sattwa-Guna, Brahma-rupini, filling the ten points of the compass by Her ten arms, Her omnipotent hands holding all-powerful weapons. On one side of Her are Ganapati, the Lord of Wisdom and Lakshmi, the Goddess of Wealth. On the other side of Her are Kartikeya, the Lord of Power, and Saraswati, the

* See Mantra Yoga Samhita page 20.

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Goddess of Knowledge. Need it now be pointed out that Durga is the Almighty Mother, Mahamaya, and not an "image"? In this way, the so-called "sthula"—material concrete—dhyana is not idolatory, but full of the deepest, highest and finest spiritual significance.

In Mantra Yoga there are directions for contemplating various concrete images emblematic of the five divine attributes *(pancha saguna devatmaka)* along with the telling of the prescribed Mantras. Saguna Dhyana is of five varieties—that of Vishnu, Surya, Devi, Ganesh and Siva.* The reason of this fivefold division as explained by the Maharshis is that the creation being constituted of five primary elements, human nature is also divisible into five classes. Therefore, the five forms of dhyana have been devised to meet the requirements of five different natures. Just as for *sadhan* that Mantra is imparted to the novice which would be best adapted to his nature, capacity and proclivities, so for *dhyana* also that one of the five varieties of it should be prescribed by the preceptor which would be most in accord with the mental and physical characteristics of the Sadhaka.

Mantra Yoga is divided into sixteen stages † or parts. These are—I. *Bhakti*, devotion. II. *Shuddhi*, purity. Shuddhi, again, is of many kinds such as Dik Shuddhi (purity of the points of the compass of the place in which the Sadhak is situated), Sthhan Shuddhi (purity of the spot), Sharir Shuddhi (purity of the body), Antar Shuddhi (purity of the mind) and so forth. III. *Asana i. e.*, the subject of posture to be assumed while sitting for Japa or Dhyana, and the thing to be seated upon. IV. *Panchang Sevan*, *i. e.*, the reading of the Gita or holy book of the sect to which the Sadhak belongs; the repeating of the prescribed Thousand Names of the Lord; the reciting of Stotras, hymns in praise and adoration of the Lord etc.; *Kavacha*, protective armour; and *Hriday*, Stotra signifying the divine attributes represented

* See Mantra Yoga Samhita page 20.
† See Mantra Yoga Samhita pages 21—22.

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by the object or worship of the sect. V. *Achara, i. e.*, the mode of life to be followed by the Sadhak for his training. The Achara is of three kinds in accordance with the three *Gunas*—Sattwa, Rajas, Tamas. VI. *Dharana*, literally different methods of self-conception. This is of two kinds, whether it affects the external or the internal world. VII. *Divya Desha Sevana.* The medium through which the system of worship is performed is called "Divya Desha." It is of 16 kinds, 1. Agni (fire), 2. Ambu (water), 3. Linga (emblem), 4. Vedi (sacrificial altar), 5. Bhittirekha (decorative mural markings), 6. Chitra (picture), 7. Mandala (sacrificial linear figures of various tints), 8. Bishikh (arrows, weapon), 9. Nitya Yantra (Saligram and Narmudeswar), 10. Pitha (the mystic circle of Prana), 11. Bhava Yantra (mystic diagrams representing various dieties), 12. Murti (image), 13. Bibhuti (living beings, &c., through which any divine attribute is manifested, such as Kumari, &c.), 14. Nabhi (the navel), 15. Hridaya (the heart), and 16. Murdha (the spot between the eyebrows). By understanding the subject of Divya Desh it can be clearly realised how certain material media are utilised in the Sanatana Dharma for the purpose of worshipping the Formless and Omnipresent God. Those who do not know the object *with* which the fire, image, picture, &c., are used in our Upasana, ignorantly imagine that these are the objects *of* our worship ! VIII. *Prana kriya*, vital processes, consisting of Pranayama *i. e.* control of the Prana through the regulation of the breath; Nyas, locating the Prana or the vital force in certain parts of the body. IX. Mudra, bodily postures to please the deities. X. Tarpana, offering of water, &c. XI. *Havana*, a sacrifice through fire. XII. *Bali*, sacrifice. XIII. *Yaga*, worship. Yaga again is of two kinds according to whether it relates to external worship or internal worship, XIV. *Japa*. XV. Dhyana. *XVI. *Samadhi*.

* In the illustration No. 3 the Mantra Yoga Dhyana is represented by the five figures of Devatas.

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In Mantra Yoga the state of Samadhi is called Mahabhava.* By going through the aforesaid 16 stages in due order and in strict obedience to the instructions of the preceptor, the Initiate attains to the state of Samadhi, seeing his Inner Self and securing nearness to the Lord. It is through Samadhi that the Swarup (Presence or essence) of God is realised.

HATHAYOGA.

PRACTICE OF YOGA THROUGH PHYSICAL EXERCISES.

VII.

The *Sadhans* (exercises) by means of which man can bring his *chita-vritti* † (desires and passions) under control and thereby gain nearness to the Lord, have been divided by the holy Maharshis into four classes, ‡ *viz.*:—

1. Mantra Yoga,	2. Hatha Yoga,
3. Laya Yoga, and	4. Raja Yoga.

These four systems of Yoga have been laid down according to the *Jati*, *i. e.* type and character of the modes of exercise prescribed in connection with all the various means for controlling the *chitta-vritti*.

Hatha Yoga comprises those *sadhanas* (prescribed methods of exercise and practice) which depend primarily for their performance on the physical body (*sthula sharira*). The physical and super-physical (*sukshma*) body have one and the same connection, the physical or corporeal body being only a limit, a sort of circumscription, of the super-physical or fine body. The processes, therefore, that have been devised by the Maharshis for the purpose of bringing the physical body under control, so that thereby control may be

* See Mantra Yoga Samhita page 63.

† "योगश्चित्तवृत्तिनिरोधः" इति योगदर्शने।

‡ मन्त्रयोगो हठश्चैव राजयोगो लयस्तथा।
योगश्चतुर्विधः प्रोक्तो योगिभिस्तत्त्वदर्शिभिः॥
इति योगियाज्ञवल्क्यः।

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ultimately established over the super-physical body and the passions and impulses of the mind brought under subjection, those processes come under *Hatha Yoga.* *

According to the Sankhya philosophy the manifested creation (including both, *Sthula* and *Sukshma Sharira*) is made of twenty-four Tattwas (say, constituent elements). The *Prakritik jagat*, material universe, Nature, consists of these 24 elements and the 25th is PURUSHA. †

Among these twenty-four Tattwas are—Mahattattwa (first intelligence), Ahamtattwa (Ego), Manas (mind) as well as Rup (form), Ras (taste), Gandha (smell), Sparsa (touch) and Sabda (sound) forming the five Tanmatras; also eye, ear, nose, tongue, and cuticle forming the five Jnanendriyas, Vak (speech), Pani (hand), Pad (feet), Payu (anus) and Upastha (sexual organ) forming the five Karmendriyas, *i. e.*, the forces working under these organs, these 18 being the constituents of the Sukshma Sharira and Prithivi (earth), jala (water), Tej (fire), Vayu (air) and Akash (ether) the five elements forming the Sthula Sharira.

The 25th Tatwa in the form of Purusha is only a spectator, a witness, in the physical *cum* super-physical body. Purusha dwells in the body but is *nirlipta*, *i. e.*, is not mixed up with it.

In *Sanatan Dharma*, death does not signify anything more than the leaving of the *sthula sharira* of five tattwas by the *sukshma sharira* of 18 Tattwas and the taking up by the latter of another *sthula sharira*. That point of separation is called death.

A *Jiva* (spirit that animates the body) leaves its *sthula sharira* when it has gone through the series of Karma for the doing of which it had adopted that *sthula sharira*, and

* See Hathayoga Samhita p. 2. Slokas 4 and 5.

† "सत्त्वरजस्तमसां साम्यावस्था प्रकृतिः प्रकृतेर्महान् महतोऽहङ्कारोऽहङ्कारात् पञ्चतन्मात्राण्युभयमिन्द्रियं तन्मात्रेभ्यः स्थूलभूतानि पुरुष इति पञ्चविंशतिर्गणः" इतिसांख्यदर्शने।

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it then finds an opportunity to discharge its other debt of Karma by the adoption of another *sthula sharira*. It is like the discarding of old clothes and the donning of a new suit It is the discarding of the *sthula sharira* which is called death. As a matter of fact Jiva never dies, it only casts off one fleshly garb for another again and again.*

Since the "body is but the material expression of the soul," as Western philosophy says; or as our Shastras say, the *sthula sharira* is so designed as to enable the *sukshma sharira* in it to work out the Karma it (the *sukshma sharira*) has incurred; in other words, the *sthula sharira* is constructed according to the nature of its *sukshma sharira*† and both are bound together as one and are interdependent, it naturally follows that by operating on the *sthula sharira* the *sukshma sharira* is acted upon. And in *Yoga Shastra* the pre-eminently physical processes of Hatha Yoga has been prescribed for individuals of certain temperaments, so to say, in order that, first, they may obtain complete mastery over their physical body by means of the *sadhans* devised for the purpose and, then, by gradually turning the powers thus gained inwards, they may conquer the astral body, and thereby bring their mental functions under control and prepare themselves for seeing the Lord, which is the end and aim of all Yoga. ‡

* "वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥"
इति श्रीगीतोपनिषदि।
"जीवापेतं किल इदं म्रियते न जीवो म्रियते" इति श्रुतौ।

† "तत्तीव्रवेगात् स्थूलम्" इति महर्षिभरद्वाजसूत्रम् ॥
"येन येन यथा यद्यत्पुरा कर्म समीहितम्।
तत्तदेकतरो भुङ्क्ते नित्यं विहितमात्मना ॥
यथा धेनुसहस्रेषु वत्सो विन्दति मातरम्।
तथा पूर्वकृतं कर्म कर्त्तारमनुगच्छति" इति स्मृतौ ॥

‡ "स्थूलात्सूक्ष्माधिपत्यलाभो द्वितीयः"।
इति दैवीमीमांसादर्शने।

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In the *sadhan* of Hatha Yoga there are certain special features. In Mantra Yoga special attention has to be paid to outward observances of the ceremonial. In Mantra Yoga, again, there is intimate concern and connection with things outside the physical body, and due regard has to be had for Varna dharma (duties of castes), Asrama dharma (duties of various stages of life), Purusha dharma (duties of males), Nari dharma (duties of females), Arya dharma, Un-Arya dharma, &c. But in Hatha Yoga there are hardly any such restrictions. In Hatha Yoga the question of fitness or otherwise of the novice is considered but from the point of view of his own physical fitness and not fitness in relation to the world. In Mantra Yoga the *mantra* (formula) imparted to a male initiate may not be given to a female one; the *mantra* given to a Brahman may not be considered suitable for a Sudra. But in Hath Yoga there is hardly any much distinction necessary. In the initiation for Hatha Yoga attention need be given only to the physical fitness of the novice and to his *adhikara*, *i. e.* whether he is worthy of the privilege or not. There is not much direction in Mantra Yoga for making a body which is unfit fit for *sadhan*; but in Hatha Yoga there are wonderful recipes not only for making the body fit for *sadhan* but also for freeing the body from phlegm and other harmful secretions.

In Mantra Yoga the contemplation of the concrete symbol representing the essential characteristic of a deity is prescribed. In Hatha Yoga the contemplation of an imagined Centre of light is directed.* In Mantra Yoga various Gods and Goddesses are contemplated. In Hatha Yoga it is prescribed to contemplate the Light-appearance of God who is the Light of all Light.

In Mantra Yoga the state of *samadhi* (concentration so perfect as to produce utter unconsciousness of the outer world) is to be attained by contemplation through the means of Nam-rup. In Hatha Yoga the state of *samadhi* can be attained by controllig the inspiration of the air and thereby

* See Hathayoga Saṁhita Dhyanaprakaranam.

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controlling the working of the mind. The *samadhi* attained through Mantra Yoga is called MAHABHAVA and that through Hatha Yoga MAHABODHA. Those who practise the Mantra system of Yoga will derive much benefit by taking advantage of some of the processes of Hatha Yoga and *vice versa.*

The Maharshis have laid down that in correspondence with *adhyatma*, *adhidaiva* and *adhibhuta*, the three things *mana* (mind), *vayu* (breath of life), and *virya* (vital fluid, semen) are one. Therefore the subjection of *mana* causes the subjection of *virya* and *vayu*. Similarly by bringing under control *vayu* (life breath), *mana* and *virya* come under control automatically. And if, with the help of the prescribed process of Yoga, the *virya* could be controlled and made to flow upward, the Yogi would at the same time obtain control over his mind and life-breath without effort.* In Raja Yoga the processes are chiefly connected with reason, and in Mantra, Laya and Hatha Yoga the processes chiefly relate to the mind, life-breath and vital fluid. In Laya Yoga the operations of the mind are the chief factor, while in mantra and Hatha Yoga the processes principally relate to *vayu-dharana* and *reta-dharana* *i. e.*, the controlling of life-breath and vital fluid. For the Mantra Yogi absolute physical and mental chastity together with the power of control over semen are indispensable. For the Hatha Yogi, in addition to these, *pranayam* (regulation of the life-breath) and *Vayu-nirodh* (holding of the breath) are laid down as essential.

The practice and exercises connected with Hatha Yoga are divided into *seven* parts or stages. The first stage is called SHAT KARMA†. It is so called on account of comprising six processes. With the help of these processes, the cranium, throat and abdominal cavity are purged of any impurities that may have got into them. This purification makes the body fit for the purposes of Yoga.‡ There are

* See Hathayoga Samhita.
† See Hathayoga Samhita p. 2 Sloka 1.
‡ See Hathayoga Samhita p. 2.

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many such feats performed under Shat Karma as would be incredible to modern anatomists and physiologists unless they witnessed them, and even after witnessing them they (the anatomists, etc.,) would be at a loss to account for them.

The second stage is called ASAN.* The putting of the human frame into various postures by practising the methods of exercise prescribed is Asan. The number of Asans is 33. With the help of the Asans the body is rendered at once pliant and steady so as to become a fit instrument for Yoga.

The third stage is called MUDRA.† There are 24 varieties of Mudra. The object of the exercises under this head also is to secure steadiness of the physical body and bring the physical organs and functions under complete sway of the Yogi.

The fourth stage is called PRATYAHAR. The exercises in this class give power to the initiate to enter the inner world, to dive under the physical plane and witness the working of the inner, super-physical machinery. With the help of *Pratyahar* the Yogi secures the *dhirata, i. e.*, equipoise or steadiness, of the *Sukshma Sharira.*

The fifth stage is PRANAYAM. The air which we expire and inspire through our nostrils is *sthula* or material air. Dwelling in this air is the *Sukshma* ether, if we may so call it, which vitalises and actuates the atmospheric air we breathe. This vitalising ethereal force is *Pran-vayu* or life-breath. It is obvious that by gaining control over the *sthula-vayu* the *pran-vayu* is brought under control. The processes under Pranayam are of eight descriptions. By practising Pranayam the levitation, or lightening into a condition of imponderability and intangibility, of the physical body is gradually secured, and the adept is thus able to enter into the inner world.

The sixth stage is DHYANA or contemplation. For the practice of *dhyana* the mind should be concentrated on an

* See Hathayoga Samhita page 8, Sloka 1, 2, 3.
† See Hathayoga Samhita page 15.

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imagined point of Light (Jyoti)*. By the contemplation of light the Yogi gains the stages of *ek-tattwa* (All-in-One-and-One-in-All) and thereby attains to the highest point of Hatha Yoga, *viz.*, the state of *Samadhi* called MAHABODH†. The Mahabodh Samadhi indicates the attainment of *Saptamadhikar*, *i. e.*, the reaching of the seventh highest stage after passing through the six aforesaid stages of Hatha Yoga.

In this state of Samadhi the Yogi sees God, and gains Salvation, *mukti*, which is the goal of all systems of Yoga.

LAYA YOGA.

PRACTICE OF YOGA THROUGH THE FINER FORCES OF NATURE.

VIII.

In Yoga Darsana, which is the foundation and mainstay of Upasana (worship), *Yoga*‡ is defined as the system of methods and processes whereby mentality, chitta-vritti (the impulses and functions of the mind) is checked and brought under control. On gaining a check over the powers of the mind by means of Yoga, the *swarup* (the realness) of the object of all worship—*Paramatman*—becomes revealed to the inner consciousness of the initiate. That state of realisation of the Supreme Self is *Samadhi*, the aim and end, the ultimate fruit, of the practice of Yoga, as well as of Upasana.

In the Science of Yoga, to Laya Yoga is given the third place in the classification under 4 divisions of the methods of Yogic practice and training, thus 1. Mantra, 2. Hatha, 3. Laya and 4. Raja. Laya therefore indicates a comparatively higher plane of progress (अधिकार).

In the *Virat*, the absolute and infinite body of God, is contained the boundless universe with its innumerable Brahm-

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* See Hathayoga Samhita page 29, Sloka, 1 and 2. In the illustration No. 3 the Jyotir Dhyana is represented by yellow rays.

† See Hathayoga Samhita.

‡ योगश्चित्तवृत्तिनिरोधः ।
तदा द्रष्टुः स्वरूपेऽवस्थानम् ।

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andas—solar and other cosmic systems. According to Vaidic science, it has been proved that in each one of the numberless Brahmandas, there is present the Triunity of Brahma, Vishnu and Maheswara, as the immediate Intelligent Cosmic Agents of God.*

There are separate sets of Rishis, Devatas and Pitris for the preservation of each of the Brahmandas.† Each Brahmanda, that is to say, has its own Vyasa, Vasishtha, Angira and other *Rishis*; its own Aditya, Vasu, Rudra, Indra and other *Devatas*; and its own Aryama and other *Pitris*. They, respectively, carry on the spiritual, supermaterial and material affairs of the Brahmanda in their charge. They manifest themselves with the inception of their own Brahmanda and pass away with its dissolution.

The Maharshis have said that as sunbeams entering through a window show the atmosphere of the room to be full of countless motes, so the body of the *Virat Purusha* as Mahakash (the absolute Space) is literally filled with Brahmandas. Just as the world is full of mankind inspite of the deaths always taking place among human beings, so the body of the *Virat Purusha* is full of the countless systems of Brahmanda (universe), although every one of these comes to its end when its allotted time is over and its course is run. This is the wonderful *Lila Vigraha* of *Virat Purusha* (His form, or material Expression, embodying His cosmic 'play'; literally *play image*, *i. e.*, the cosmos and the play of His will is cosmic phenomena all combining to form His image, as it were), the Lila Vigraha which transcends the limit of word and mind.

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* संख्या चेद्रजसामस्ति विश्वानां न कदाचन ।
ब्रह्मविष्णुशिवादीनां तथा संख्या न विद्यते ॥
प्रतिविश्वेषु सन्त्येवं ब्रह्मविष्णुशिवादयः ।
पातालब्रह्मलोकान्तं ब्रह्माण्डं परिकीर्त्तितम् ॥

† ऋषिदेवाश्च पितरो नित्यं प्रकृतिपूरुषौ ।
तिष्ठन्ति पिण्डे ब्रह्माण्डे ग्रहनक्षत्रराशयः ॥

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The relation of the individual living bodies in their three phases to the cosmic creation, that is to say, the relation of 'Pinda' to 'Brahmanda', is akin to the relation in which the trees stand to the forest.* The 'Pinda' is the individual entity; the 'Brahmanda' is the collective whole. There are Rishis, Devatas and Pitris in every individual body, helping in the discharge of the material, super-material and spiritual functions of the individual, as there are Rishis, Devatas and Pitris in every Brahmanda presiding over the material, super-material and spiritual departments of that system. In every human being, any occurrence that relates to the intellectual or spiritual part of the individual entity, is under the auspices of the *Rishis*. The acts or things needed for the enjoyment of good or suffering of evil on the part of every human being are provided for by the *Devatas*. And whatever is wanted and is required to be done for the procreation and preservation of the physical body of every human being is the loving charge of the *Pitris*.

The forces of attraction, repulsion, etc., which are at work in and between the Brahmandas, planets, stars, etc., and which connect them together, are also in operation in regard to every individual living body and duly form connecting links. Furthermore, the *chit-satta* (absolute consciousness) and the *sat-satta* (Be-ness, absolute existence), the *prakriti sakti*, or female principle of Godhead, which sustain and permeate the Brahmanda and keep it agoing, are present in every living body or Jiva Deha also. From what has been briefly indicated above as to the inter-relation and correspondence between the *Vyashti, i. e*, microcosm, and *Samashti, i. e*, macrocosm, between the individual part and the collective whole, an idea may be formed of the purpose of *Laya Yoga*.

The system of Laya Yoga may be defined in one word as the system which aims at bringing under control and check the powers and faculties of the mind, by merging the Prakriti

* ब्रह्माण्डपिण्डे सदृशे ब्रह्मप्रकृतिसम्भवात् ।
समष्टिव्यष्टिसम्बन्धादेकसम्बन्धगुम्फिते ॥

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Sakti within the body into the Purusha Sakti, (after mastering the laws of connection between Pinda and Brahmanda as of Vyashti and Samashti) and thereby gaining the path to liberation.*

The Maharshi Seers of yore, to whom the past, present and future were as an open page, had seen by means of their supernatural powers of Yoga, and fixed upon certain definite† areas of the body of man, as the *Pitha*, or special seats, of the different Rishis, Devatas and Pitris mentioned above. They had also seen that every moment the living human body was subject to the attraction and repulsion of the planets, stars, etc., and thus influenced by the celestial bodies. And it is because they had *seen* how man was affected by the orbs of heaven that they found the science of astrology on the basis of astronomy. The method of discovery of this and other sciences by means of Yoga is described by Maharshi Patanjali in the third chapter of his Yoga Darsan. The Maharshis have indicated in their works on Yoga (after they had themselves observed and realised the facts) that the highest point on the roof of the skull of man, just above the Brahma-randhra, at the spot called *Sahasradal*, is the *Pitha* or special seat of *Sachchidanandamaya Paramatma*. There is He as the seer, but *nirlipta i. e.*, unattached and unconcerned. And just above the anal outlet, in the *Muladhar Chakra*, is the seat of the Prakriti Sakti (Nature power;

* पिण्डज्ञानेन ब्रह्माण्डज्ञानं भवति निश्चितम् ।
गुरूपदेशतः पिण्डज्ञानं प्राप्य यथायथम् ॥
ततो निपुणया युक्त्या पुरुषे प्रकृतेर्लयः ।
लययोगाभिधेयः स्यात् प्रोक्तमेतन्महर्षिभिः ॥
आधारपद्मे प्रकृतिः सुप्ता कुण्डलिनी स्थिता ।
सहस्रारे स्थितो नित्यं पुरुषश्चोपगीयते ॥
प्रसुप्तायां कुण्डलिन्यां बाह्यसृष्टिः प्रजायते ।
योगांगैस्तां प्रबोध्यैव यदा त स्मन् विलापयेत् ॥
कृतकृत्यो भवत्येव तदा योगपरो नरः ।
पुराविदो वदन्तीमं लययोगं सुखावहम् ॥

† Pitha is explained in a separate Chapter.

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female principle). Prakriti Sakti is there in a state of sleep (*prasupta*) *i. e.*, latent activity, *facing outwards* (*bahirmukhi*). The Sakti is called *Kula Kundalini* in the Yoga Sastra.* It is on account of this *Prakriti Sakti* being in a state of latent activity (*sushupta* state), that, through her, while she is asleep, all the outer material-world functions of life are being performed by humanity. And it is for this reason that man is so wholly engrossed in the unreal attachments of the world, being utterly deluded by the *moha* (allurements) of *Mahamaya*, that he goes mad over the pleasures of worldly pursuits, takes the material body as the real self, and goes round and round the wheel of life passing through cycles of births and deaths. When the initiate gradually awakens from sleep the *Kula Kundalini Sakti* by the power of Yoga, after mastering through the instructions of the Guru the secret of the Pithasthanas (seats of Devatas) in the body, and opening and penetrating the door of *Shat-Chakra* (literally six circles), he takes the Kulakundalini up to the *Sahasrar* mentioned above, and there merges her in the *Purusha* (Chit Satta, the male principle), then he (the initiate) attains to the highest stage of *Nirvikalpa Samadhi* and gains liberation†.

Like the Hatha and Mantra systems of Yoga, Laya Yoga also has special features of its own. Roughly speaking, Hatha Yoga is specially concerned with the physical powers and functions of the body; Mantra Yoga has comparatively greater connection with the forces and powers at work outside the body but intimately affecting it, and Laya Yoga deals with the super-sensual and intangible Pithas, as well as the *sukshma* (*i. e.* so fine as to be beyond physical perception) forces and functions in the inner world of the body. For

* Laya Yaga Samhita, Siva Samhita, etc.

† जीवन्मुक्तोपदेशेन प्रोक्ता सा हि लयक्रिया।
लयक्रियासाधनेन सुप्ता सा कुलकुण्डली ॥
प्रबुध्य तस्मिन् पुरुषे लीयते नाऽत्र संशयः।
शिवत्वमाप्नोति तदा साहाय्यादस्य साधकः ॥

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Hatha Yoga the contemplation of Light is prescribed; for Mantra Yoga the contemplation of the material image as the symbol of the Spiritual Noumenon in the various phenomenal manifestations is prescribed; but for Laya Yoga there is no such prescribed method of contemplation. In Laya Yoga, however as the Prakriti Sakti, which is in the shape of Kula Kundalini in the body of the practiser, becomes gradually roused by means of constant practice, then its reflection becomes manifest on the spot between the eyebrows as *Jyotishmati* free from material taint. When that Jyotishmati is made by degrees fixed and permanent by practice and contemplation, it is called *Bindudhyana.** Bindudhyana exercise is one of the principal special features of Laya Yoga. Laya Yoga possesses numerous other special features. By noticing them it can be easily realised that the system of exercises of Laya Yoga is comparatively fine and high.

The exercises appertaining to Laya Yoga are divided into nine parts† (*anga*). The first anga is named *Yama.* It is

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* तत्तद्योगे पृथग्ध्यानं वर्णितं योगकोविदैः ।
मन्त्रे स्थूलं हठे ज्योतिर्ध्यानं वै सिद्धिदं स्मृतम् ॥
लययोगाय यो ध्यानविधिः समुपवर्णितः ।
बिन्दुध्यानं हि सूक्ष्मं वा तस्य संज्ञा विधीयते॥
साधनेन प्रबुद्धा सा कुलकुण्डलिनी यदा ।
तदा हि दृश्यते किन्तु न स्थिरा प्रकृतेर्वशात् ॥
परेण पुंसा संगेन चाञ्चल्यं विजहाति सा ।
अतीन्द्रियौ रूपपरित्यक्तौ प्रकृतिपूरुषौ ॥
तथापि साधकानां वै हितं कल्पयितुं प्रभुः ।
ज्योतिर्मयो युग्मरूपः प्रादुर्भवति दृक्पथे ॥
ज्योतिर्ध्यानमाधिदैवं बिन्दुध्यानं प्रकीर्त्तितम् ॥

† अङ्गानि लययोगस्य नवैवेति पुराविदः ।
यमश्च नियमश्चैव स्थूलसूक्ष्मक्रिये तथा ॥
प्रत्याहारो धारणा च ध्यानञ्चापि लयक्रिया ।
समाधिश्च नवांगानि लययोगस्य निश्चितम् ॥
Laya Yoga Samhita.

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particularly related to the control and subjection of the physical senses. Yama itself is of ten kinds. The second anga is *Niyama*. It is specially connected with the effecting of the purity of the internal world. The third anga is *Sthula Kriya* (physical processes) and is concerned with *asan* (posture) and *Mudra* (special physical exercises). Very few of the 33 Asan and 24 Mudra practices that are used in Hatha Yoga, are utilised in Laya Yoga. The few that have been adopted, have been designated as 'Sthula Kriya' by the Masters of Laya. The fourth anga is *Sukshma Kriya* (super-physical processes), comprising *Pranayam* and *Swarodaya*. Of the 8 kinds of Pranayam laid down for Hatha Yoga, only 2 have been adopted in Laya Yoga. *Swarodaya* Sastra deals with the wonderful science of the mysteries of the inner kingdom (prakritik sukshma rajya). Among other things, Swarodaya reveals the knowledge of Ira, Pingala, Sushumna and other channels in the body; it teaches how to examine the five basic elements (pancha tattwas) after entering into the inner world; it then imparts fuller knowledge of the five basic elements, leading to general power of insight into the past, present and future; and in due course it gives complete control over the sukshma *prana* (the essential principle of life) culminating in the conquest of the world. In short, through Swarodaya Sadhan absolute ascendancy may be gained over the inner forces of life and nature. The fith anga is *Pratyahar*. It enables the intitate to enter into the inner world after bringing under check the impulses and inclinations of the mind and withdrawing it from the outer world. The hearing of various *nads* (primal sounds) has been included in the practice of processes under the head of Pratyahar. The Sixth anga is *Dharana* which is the chief anga of Laya Yoga. As Pranayam is the chief thing in Hatha Yoga, as Japa is the chief element in Mantra Yoga, so Dharana is the most important part of Laya Yoga. By means of it the initiate, having gained mastery over the inner world, rouses the Kulakundalini, and opens and penetrates the six Chakras (circles) which are as the doors of the Sushumna channel.

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The 7th anga is *Dhyana*. The process of Bindudhyana* mentioned above is indicated in it. The 8th anga is *Laya Kriya*. It is full of the most wonderous science relating to the inmost secrets of life and nature. The exercises under Laya Kriya are so transcendentally fine that it is impossible to convey even a rough idea of them in words. They can only be learnt direct from the Masters. Indeed simply by reading the works on Yoga no one can learn any thing about the practical processes of Yoga. The 9th and final anga is *Samadhi*. The Samadhi of Laya Yoga is called *Mahalaya*. The crowning state of *Mahalaya* can be attained through the instrumentality of Nad and Bindu. On reaching the goal of this Samadhi, the successful Yogi sees God.†

RAJA YOGA.

YOGA THROUGH POWERS OF REASONING.

IX.

MANY have an entirely wrong notion of Yoga in general and Raja Yoga in particular. People generally associate Yoga with incantations, charms and sorcery, with walking on water dry-shod and flying in the air; with making things invisible and eating fire and what not. They think that Yoga is some sort of dark practices performed secretly in mountain caves and inhospitable forests by half-insane and perverse people for no good purpose.

Nothing could be farther from the truth. Yoga is the science which teaches us how to realise, see, feel, and be one with God. It has absolutely nothing to do with magic and miracles,

* In the illustration No. 3, the Bindu Dhyana is represented by the white star.

†प्रशस्तो लययोगस्य समाधिर्हि महालयः।
नादस्य बिन्दोः साहाय्यात्समाधिरधिगम्यते ॥
नादस्य बिन्दोश्चैकत्वे मनस्तत्र विलीयते।
दृश्यनाशात्तदा द्रष्टृरूपमेति प्रकाशताम् ॥

Laya Yoga Sanhita.

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and that sort of thing. Certain powers surely come on the practice of Yoga. But a Yogi is forbidden to use them. Indeed, the use of these powers by the Yogi is regarded as obstacles to his realisation of God. Yoga, we repeat, is a practical and scientifically worked out method of realising God.

Every science has its own method of investigation. So has the science of Yoga. The science of chemistry or physics requires a laboratory, and many apparatus, &c., to arrive at certain truths. So the science of Yoga, in dealing with its subject,—the Kingdom of Heaven which is within us, a subject far subtler than chemistry or physics,—requires the help of the mind, keen introspection, and certain other aids.

No one has the right to challenge the truth discovered by scientists that Hydrogen and Oxygen combine together in certain proportions to form water. If he can not bring himself to believe in the assertion, all he has to do is to go and perform a certain experiment in a laboratory and satisfy himself. But unless and until he performs that experiment as described by the scientists, he has no right to deny their statement that the gases Hydrogen and Oxygen form the liquid substance called water. The same will hold good of Yoga. The Indian *Rishis* practised Yoga and discovered certain truths which they preached. They also indicated the way to arrive at those truths. Unless and until one follows the way indicated by them, one has absolutely no right to challenge the correctness of those truths, and to speak of them in disparaging terms. Experience is the source of all knowledge, and Yoga is based on experience.

The nature of practical Yoga has been explained elsewhere. In this section, we propose to deal in brief with the nature of Raja Yoga.

The Vedas are divided into three sections, *viz.*, Karma, Upasana and Jnana. Yoga is also of three kinds corresponding to the above three divisions, *viz.*, Karma Yoga, Upasana Yoga, (or Bhakti Yoga) and Jnana Yoga.

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Karma Yoga is the art of doing Karma properly and efficiently : योगः कर्म सुकौशलम्.* Tying up a knot and untying the same are both Karmas, but their effect is different : Karma is the cause of bondage as well as of Moksha. The question then naturally arises : What is the right way of doing Karma? This question has been taken up and beautifully discussed by Sri Krishna in the *Bhagawad Gita.* † He says that doing Karma for Karma's sake without caring for its fruits is the right way of doing Karma. Karma performed in this way leads to Mukti, and is never a cause of bondage, for such Karma brings on no reaction.

Bhakti Yoga is restraining the Chitta from having any modifications; ‡ and having thus obtained one-pointed attention, applying the whole mind to God. The philosophy of this kind of Yoga has been discussed by Patanjali in his "*Yoga Sutras,*" and the practical side of it has been dealt with in the four *Yoga Samhitas.*

Lastly, Jnana Yoga is discriminating the real from the unreal by sheer reasoning chiefly with the help of the Upanishad and the seven systems of philosophy. The practical side of Jnana Yoga is Raja Yoga, the best and the most difficult kind of Yoga. There are very few persons who are fit candidates for this kind of Yoga. The three kinds of Yoga, *viz.*, Mantra, Hatha, and Laya, prepare the way for Raja Yoga.

The *Dharana* that comes to the followers of the above three kinds of Yoga are different. On the *Siddhi* of the Karma Kanda, the Karma Yogi has the dharana : 'Even this universe is Brahman,' and consequently he regards service to all beings as service to God. The dharana of the *Siddha* Bhakta Yogi is : 'Brahman itself is the universe.' He sees the presence of the Lord everywhere. Lastly on the Siddhi

* See Bhagwad Gita and Karma Mimamsa of Bharadwaja.
† Chapter III.
‡ See Patanjali's Yoga Sutras 1. 2.

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of the Jnana Kanda, the Jnana Yogi's dharana is: 'I am Brahman!' And then he becomes Mukta.*

All these three dharanas are regarded as the fundamental truths of Raja Yoga. But it might be noted that when one of these dharanas comes to the Yogi, the others follow as a matter of course.

Vairagya or renunciation is a most important requisite for all Yoga. The Holy Teachers of Yoga have divided Vairagya into four kinds, corresponding to the four kinds of practical Yoga, *viz.*, Mantra Yoga, Hatha Yoga, Laya Yoga, and Raja Yoga. The four kinds of Vairagya are:

1. Mridu, or mild,
2. Madhyama, or middling;
3. Adhimatra, or excessive; and
4. Para, or the highest.

Mridu Vairagya is the state of the mind where worldly objects very often fail to give pleasure, and vague longing for something higher and more permanent is felt at times. *Madhyama Vairagya* is that state of mind in which the world appears all hollow, stale, flat and unprofitable, and the mind ardently desires, and spontaneously moves towards things Divine. When worldly enjoyments cause a distinct pain, and the mind constantly and restlessly yearns for Divine knowledge, it is *Adhimatra Vairagya*. And when the mind turns away entirely from worldly objects, and cannot be brought back to them under any circumstances, it is the highest Vairagya, the *Para*. †

According to some sages, Mridu Vairagya indicates fitness for initiation into Mantra Yoga, Madhyama Vairagya for Hatha Yoga, Adhimatra Vairagya for Laya Yoga, and Para Vairagya for Raja Yoga. Other sages, however, hold that the learner in any of the first three stages of Vairagya may be taught the three systems of Yoga together, according to

* See Daivimimansa Darsana.
† See Sannyasa Gita.

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their fitness from the standpoint of Vairagya. In other words, in whichever of the first three states of Vairagya the learner may be, the Guru, after judging of his fitness with regard to his state of Vairagya, could impart to him a combined teaching of Mantra, Hatha and Laya Yogas, and subsequently, when the learner advances to the state of Para Vairagya, initiate him into Raja Yoga.

The practical portion of all Yoga, especially of Raja Yoga, is concerned with mental practices.* It is therefore absolutely necessary that the student of Yoga should know what his mind is, and how it works.

The genesis of perception is as follows: The sensations from the external world are carried by the outer instruments (*e. g.* the eye) to their respective brain-centres (Indriyas). The Indriyas take the sensations to the mind (manas) and the mind to the determinative faculty (Buddhi). The Purusha or the soul, receives the sensations from the Buddhi, when results the preceptual knowledge. The mind is an instrument, as it were, in the hands of the soul, through which the soul catches external objects.

The aim of Yoga is to free man from the meshes of matter. But the highest form of matter is mind—the chitta (a term which would include that which is technically known as Manas, as Ahamkara, and as Buddhi). The student of Sankhya need not be told that the first product of Prakriti, or the rootmatter, is Mahat or the Great Principle—the Buddhi, then comes the Ahamkara, or I principle—the matter through which can function the I-ness: and then the Manas, or the matter which is the vehicle of thought. These three vehicles —the thought-vehicle (Manas), the I-vehicle (Ahamkara) the Pure-Reason-Vehicle (Buddhi)—constitute Chitta, or the subtlest form of matter. To free man from the fetters of this Chitta is thus the problem of Yoga. The man when freed from all vehicles, remains in his own form called *Swarupa* †

* For the practices, see Raja Yoga Samhita.

† "See Yoga Sutras" (Chapter I Sacred books of the Hindus Series), and introduction, p. I.

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Thus it will be seen that the Antahkaran (Internal instrument) are four, *viz.*, Manas, Buddhi, Chitta and Ahamkara. These are the four parts or constituent elements of the internal instrument. Manas or the mind is that inward faculty of man which makes and unmakes resolutions.* That inner faculty which reasons and gives decision is Buddhi. Chitta is the repository of impressions. **Ahamkara assimilates all affections as mine, and gives man self-consciousness.†

Of these fourfold functions of the inner instruments, Manas and Buddhi are *pradhan* or principal, and chitta and Ahamkara are *upa-pradhan*, or subordinate. The subordinate functions unite with the principal. For example, Chitta becomes identified with Manas, so that Manas receives and interprets impressions, and then forms resolutions, according to the Sanskaras or previous experiences or associations stored up in the Chitta. Similarly, Ahamkara becomes one with Buddhi, and this is why the reasoning faculty comes to a conclusion according to its capacity and plane of knowledge. If there were no such interrelation of Ahamkara with Buddhi, there would be no distinctive stamp on the result of any ratiocination. The sages hold that in the man devoid of knowledge, Manas is the supreme ruler. But in the man of knowledge, Buddhi or reason holds supreme sway. Manas and its subordinate associate, Chitta, are, as it were, the lower and grosser part of the Antahkarana ; while Buddhi and Ahamkara are the higher, finer and the better part of the same,

The identification of Manas with Chitta gives rise to Asakti., or bondage, while the identification of Buddhi with Ahamkara gives birth to Bhava. When this Bhava is pure it leads to Mukti,‡

*संकल्पविकल्पात्मकं मनः

† See Dhisha Gita.

‡ See Dhisha Gita.

** This is according to Vedanta ; while the foregoing tri-partite definition is according to Yoga.

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By means of Mantra, Hatha and Laya Yogas, the devotee gradually attaining purificatien, becomes eligible for Savikalpa Samadhi. It is through Raja Yoga only, that the devotee can win Nirvikalpa Samadhi. Without the help of Raja Yoga, therefore, the adept in any other system of Yoga can not attain the *Chit Swarup-Bhava*. Raja Yoga is in fact, the final refuge for all Yogis.

As the light of the full moon is made up of 16 kalas (phases) so the full course of the Raja Yoga comprises 16 angas. These are—seven varieties of *Vichar* (reasoning and discrimination); two kinds of *Dharana* (literally, meditation in the nature of prehensive occupation of the inner consciousness); three methods of *Dhyana* (contemplation with concentration); and four forms of *Samadhi* (trance or absolute quiescence from obliteration of self-consciousness due to immersion in the Universal Self).

In connection with the seven *angas* first-mentioned, it is notable, *en passant*, how the Holy Seers have seen the universality of the Law of Seven everywhere in the Universe. Thus, for example, there are seven rays of the sun, seven colours ('vibgyor') and seven shades, seven days in the division of time into weeks, seven Vyahritis of the Vedic Mantras, seven notes in the musical scale, seven *dhatus* forming the body, such as bones, marrow, etc., seven upper and seven nether regions, and so forth. Indeed, the more one goes into the finer constituents of the world, the more will one realise the scientific truth of the principle ef seven-fold classification. In accordance with this law of septual division the Holy Maharshis have indicated seven Jnana Bhumis (planes of Knowledge) and seven Ajnana Bhumis (planes of ignorance).* And in the same way, the Darsanas † have been classed under seven systems according to the respective *adhikara* (capacity, bent and level of mind) in regard to the seven Jnana Bhumis. In pursuance of the seven Jnana Bhumis,

* This subject has been dealt with in a separate Section.

† The seven Darsanas have been treated in a separate Section.

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Karma, Upasana and Jnana have each been divided by the Holy Teachers into seven divisions.

The names of the seven Karma Bhumis* (planes of Karma) are 1. Shubhechchha, 2. Vicharana, 3. Tanumanasa, 4. Satwapatti, 5. Asansakti, 6. Padarthabhavana and 7. Turyaga.

The names of the seven Upasana Bhumikas (planes of Worship) are 1. Namapara, 2. Rupapara, 3. Bibhutipara, 4. Saktipara, 5. Gunapara, 6. Bhavapara, and 7. Swarupara.

The names of the seven Jnana Bhumikas (planes of Knowledge) are:—1. Jnanada, 2. Sannyasada, 3. Yogada, 4. Lilonmukti, 5. Satpada, 6. Anandapada and 7. Paratpara.

First by passing up, step by step, through the seven Karma bhumikas, the Karmi, the man of action,—he who has devoted himself to the active discharge of his duties or to work for a misson, can attain to Karma Yoga leading to the bliss of Kaivalya. Next with the aid of the successive stages of Karma and the Seven Upasana bhumis, the Upasaka, the worshipper, can ultimately attain to Parabhakti and make himself perfectly blessed. And the Jnani, the man of knowledge, similarly, by going through the final seven Jnana Bhumis, with the help of the study of the Seven Systems of Philosophy, can gain divine knowledge and win Freedom even in this body.

The course laid down for a Raja Yogi is to first learn the true meaning of the seven systems of philosophy at the feet of a Master, and then go step by step into the aforesaid even planes of Karma, Upasana and Jnana, with special reference to the *adhikar* pertaining to each step. Next he has to practise the higher methods of exercise according to the personal instructions of the Guru. By acquiring success in these seven-planed exercises, the Raja Yogi can gradually practise effectively the two kinds of Dharana. The two kinds of Dharna are—1. Prakriti Asraya (dependent on

*Also called 'Yoga Bhumis' in Raja Yoga Sanhita.

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Nature) and 2. Brahmasraya (dependent on Brahman).* By means of Dharana the Raja Yogi can acquire strength in his antahkaran. Afterwards, on reaching the domain of Dhyana, the three kinds of Dhyana have to be practised, whereby the power of Self-realisation (Atma-pratyaksha) is produced.

In all spiritual works which follow the Vedas, three forms of knowing the Manifestation of God are given. The Material aspect of God is called Virat.† The Adhidaiva (say Super-Material, subtle) aspect is named Ishwara-bhava, and the Adhyatma (spiritual) aspect is Brahma-bhava. That bhava which is beyond Prakriti, which is beyond action, and which is the state of Satchidanand, is that which is known as Brahma.

The Bhava in which God looks at Cosmic matter and by His looking at it Nature is quickened into consequential action of creation, preservation and absorption—that Look of God, which is the qualified (Saguna) Expression causing the enlivening of matter, is known as Ishwara,‡ and His Material Immanence in the boundless universe of stars and planets is named Virat Purusha. In Raja Yoga different modes of Dhyana are laid down for the three aspects of God. And it is through these prescribed methods of Dhyana ‖ that the Raja Yogi can reach the stage of Samadhi. Having arrived on this ground, the Raja Yogi, solely with the help of his reasoning faculty (buddhi tattwa), has to practise four kinds of Samadhi. Of these the first two are Savichar Samadhi, *i. e.*, where there is still a subtle connection with the conscious working of the power of Vichar (discernment and discrimination), and the last two are Nirvichar Samadhi where there remains only the sense of consciousness (anubhav).

* See Raja Yoga Samhita.

† Explained in the sections on "Worship," and on "Time, Space, and Creation."

‡ See illustration No. 3, in which the Dhyana of the four systems of practical Yoga has been shown.

‖ This has been more clearly treated of in the Section of Worship.

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In this way on gaining the fourth state, the Raja Yogi can attain liberation from the bonds of flesh, even while still in the flesh (Jivan-Mukta).

In the Samadhi of Mantra Yoga, the state of Mahabhav is attained, marked by speechlessness, quiescense and inert immobility. In the Samadhi of Hatha Yoga respiration ceases: Therefore to outward appearance the Yogi is like a corpse without any sign of animation. In the Samadhi of Laya Yoga, the Yogi is immersed in the ocean of bliss and has no outer consciousness. These three states are of Savikalpa Samadhi, *i. e.*, Samadhi in which there is still fear of a return to the flesh. In these three states there still survive traces of a link with Prakritik Anand (the Joy of Physicality). There is still risk of the Yogi returning to the bondage of the flesh. But in the final highest state of the Samadhi of Raja Yoga, neither is there any inertness nor any likelihood of the loss of outer consciousness. In the Samadhi of Raja Yoga there is not the slightest residuum of the enjoyment pertaining to life on the physical plane (Prakritik anand), and for this reason it is perfect in every respect and there is no risk after its full attainment of a downfall into mundane existence. It is through Raja Yoga that the adept gains Nirvikalpa Samadhi and wins Brahma-bhava. In spite of his corporeal condition, he is free and becomes merged in God.

Bhagavan Shri Krishna has explicity described in the Bhagvad Gita the manner in which the Yogi will work after he has gained the status of Jivan-mukta of Raja Yoga-samadhi. In the Upanishads is delineated what sort of Upasana buddhi (spirit of worship and devotional mind) would characterise the Raja Yogi. And in the Vedanta is defined what would be the ultimate goal and conclusion of the progressive unfolding of the power of knowledge (Jnan) of the Raja Yogi.* Although the Jivan-mukta may have become merged in Brahman and reached the state transcending the sense of action (nishkriya bhava), yet his nature (prakriti) related to

* See Yoga Vasishtha Ramayana.

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his physical being will be acted upon by the centre of energy of the Universe and will automatically be manifest in the aforesaid spheres of Karma, Upasana and Jnana for the good of the world and setting an example to humanity.

Living beings are bound by three kinds of Karma-Sanskara (actuating impulse or impression of Karma,) *viz.*, Sanchit (stored or acquired), Prarabdha (pre-arranged or pre-ordained) and Kriyaman (in progress). The Sanskaras which, as the endless seed of Karma, are accumulated by the living being in its wanderings through the cycles of re-incarnations are called Sanchit. Out of this gathered mass of Sanskaras, those Karmas which become the cause of a new birth, *i. e.*, those Karma-Sanskaras which from their special effective force or productiveness bring about the precipitation into a particular birth (Yoni) are called Prarabdha. And in undergoing the effect of the mass of Karma in pursuance of Prarabdha, the new seed of Karma, which is acquired in the course of the life according to one's ahankara (egoism, sense of individuality) and propensity, is specified as Kriyaman. The region where all the Karma-Sanskaras lie impressed in their seed or incipient—state (bijrup) is called Karmashaya. By the attainment of Nirvikalpa Samadhi through Raja Yoga the link with the Karmashaya is severed. The mortal in undergoing the effect of Prarabdha, bears so much less the consequences of Prarabdha in body, mind and expression every day than the new karma he goes on actively accumulating, that is to say, the credit side is so much larger than the debit side, that it is impossible to work off the whole Karma-Sanskara merely by bearing its effect. It is only with the help of Raja Yoga that Nirvikalpa Samadhi is gained, whereby the knowledge of the Eternal Truth Divine (Tattva Jnana) dawns in the mind annihilating desire, and thus the meshes of Sanskara are destroyed and connection with the Karmashaya successfully cut off. Just as a fried seed cannot germinate, in the same way the mind from which desire has been eradicated by the force of the

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Knowledge Divine (Tattwa-Jnana) through Raja Yoga Samadhi can no lenger enmesh the mortal. For, it is desire and its off-shoots alone which beget other Karmas from Karma. And that desire can only be rooted out by the power of Tattwa Jnana which Tattwa Jnana is dependent on Raja Yoga. When the adept, with the help of Raja Yoga, having obliterated desire becomes perfect in his Knowledge Divine (Parama Tattwa Jnani) and is free from connection with Karmashaya then in that state of absolute success (Purna Kama) he is designated Jivan Mukta. In that state whatever effort or work may yet remain with him, will have had its origin in the common impulse from the root centre of the material universe, or will but be the process of finishing off the remaining balance of the mass of Prarabdha which had been the cause of the present life. Whatever of these two may be his seeming work, neither Sanchit (accumulated) nor Kriyaman (in progress) sanskar can touch him, since he is beyond desire and rid of the bond of Karmashaya. In other words, these have no power to entangle him. There is the following beautiful illustration in the Shastras showing how at this time the work of the Jivan Mukta Mahapurusha is accomplished. The potter after putting in motion his wheel takes off his hand, but the wheel goes on turning round and round of itself for some time till the imparted energy is exhausted. Likewise, the physical body and the work connected therewith of the Jivan Mukta * go on, although he has won liberation by the force of Tattwa Jnana so long as the effect of those Karma-Sanskaras that had in the shape of Prarabdha brought about his present existence is not borne to the full. There is another nice example. The archer may at his will not utilise the stock of arrows he keeps in his quiver or even destory them. He—may not let fly or may even break the arrow he has drawn to the string. But the arrow he has shot at the mark, that shaft he can not call back, because it is now

* The full description of these great men will be found in the Yoga-Vasishtha, and the Gitas, such as Sannyasa Gita, Surya Gita, and Dhisha Gita.

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gone outside his control. Similarly the Karma Yogi can of course obliterate Sanchit and Kriyaman Karma by gaining Divine Knowledge and annihilating desire, but the effect of the Prarabdha Karma that caused his physical existence must be undergone till the dissolution of the material body. In this way, the Jivan-mukta Mahapurusha, under the remaining impulse of Prarabdha, goes on doing work, freed from the Kriyaman connection, till the moment of physical dissolution, and at the same time he may, mingling with the mass of karma which is in accord with the prarabdha of humanity at large and arises from the will of God, initiate and carry on work for the good of the world. As a matter of fact he himself has no work to do; work or no work is the same thing to him. Because there is no longer in him need or desire or sense of doing of work. He only works as the instrument of the Almighty Himself. This is how the Mahapurushas who have won liberation by the successful attainment of Raja Yoga Samadhi become by the force of Tattwajnana merged in the Brahman while yet in the physical body. The best examples of this state of Jivan-mukta are holy Maharshis like Vashishthha, and Rajarshis like Janaka.*

THE PITHA.

The Mystic Circle.

X.

Before entering into the subject matter of this chapter, we will deal with certain forms of what is called spiritualism, and psychic powers, which will help us in understanding our subject.

We will not deal with spiritualism or psychic powers at large, or in a systematic manner, but will merely take certain examples which will help the reader in clearly understanding our proposed topic.

* See Yoga Vasishtha Ramayana.

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*Table-turning.** is a common form of what has been called "Motor Automatism." It is done in this way: Two or more persons of a mediumistic type sit quietly for some time with hands in contact with some easily moveable object, say, a small three-footed table, and desiring its movement, that object will often begin to move. The sitters might then ask questions, and receive answers indicated by taps on the floor from the "spirit" that possesses the table. If, further they desire it to indicate letters of the alphabet by the movement of the table,—as by tilting once for *a*, twice for *b*, and so on,—it will often do so, and answers unexpected by any one present will be obtained.

But beyond the simple movements—or table-turning, and the intelligent responses—or table-tilting—both of which are at least *prima facie* physically explicable by the sitters' unconscious pressure, without postulating any unknown physical force or spirit at all,—it is alleged by many persons that further physical phenomena occur, namely, that the table moves in a direction, or with a violence, which no unconscious pressure can explain; and also that percussive sounds or "raps" occur, which no unconscious action, or indeed no agency known to us could produce. These raps communicate messages like the tilts, and it is to them that the name of "spirit-rapping" is given. But spiritualists generally draw little distinction between these four phenomena—mere table-turning, responsive table-tilting, movement of inexplicable vehemence, and responsive raps—attributing all alike to the agency of spirits of departed men and women, or at any rate to disembodied intelligences of some kind or other.

Faraday's explanation of table-turning as the result of the summation of many unconscious movements does not explain all cases. Myers is of opinoin that beneath the superficially conscious stratum of our being there is not only

* See Myers' *Human Personality*, Vol. II, p. 92.

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a stratum of dream and confusion, but a still subjacent stratum of coherent (subliminal) mentation as well. *

Another form of Motor Automatism is the *Automatic Writing* through the well-known "Planchette." An instance of an experiment with Planchette is given below:

Mr. Smith and his nephew placed their hands on the Planchette, and a purely fantastic name was given as that of the communicating agency.

Q.—Where did you live?

A.—Wem.

This name was quite unknown to either of the sitters.

Q.—Is it decided who is to be the Archbishop of Canterbury?

A.—Yes.

Q.—Who?

A.—Durham.

As none of them remembered his name, they asked:

Q.—What is his name?

A.—Lightfoot.

How far the main statement is correct, the sitters did not know. The curiosity at the time rested in the fact that the name was given which none of them could recall, but was found to be right.†

Innocent readers are here warned that answers received from "spirits" through the table, or the Plancette, or other forms of automatic writing, etc., are, in most cases, nonsensical, absurd, fantastic and untrue, but sometimes perfectly true.

We give below two instances of a peculiar nature:—

"Mme. X is also a writing medium. She was writing a letter one day, with no thought of unseen agencies, when

* See Buck's *Cosmic Consciousness*, "First Words."

† Myers' *Human Personality*, Vol. II, pages 120-121.

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suddenly she felt her hand checked. Warned by a special sensation, she still held the pen. Her hand placed itself on a sheet of paper, and began rapidly to write alarming predictions. The writing retained this tone for a few hours, and soon the communications became trivial in character, and, save in some exceptional instances, have since remained so.

"Mme, X is accustomed to arrange her own hair. One morning she said laughingly, "I wish that a court hair dresser would do my hair for me; my arms are tired." At once she felt her hands acting automatically, and with no fatigue for her arms, which seemed to be held up; and the result was a complicated *Coiffure*, which in no way resembled her usual simple mode of arrangement.*

We will now pass on to hypnotism. Hypnosis is induced in the subject either by mechanical means, or by suggestion, or by passes, or by a combination of any two of these.†

A convenient mode of bringing on hipnotic sleep is by the 'Magnetic Chain'. Any number of persons from six upwards sit round in a circle, and take each other's hands by the thumbs. Let them sit quiet and motionless, with all their muscles relaxed, and in the most easy manner, with their eyes closed, or directed to the centre of the floor between them, and let them resolve to give way for at least thirty minutes to the consequences. Sooner or later some one of the Chain will show signs of hypnosis by an involuntary falling of the head. Then let some one of the Chain give to the subject suggestions of sleep and also make passes over him. The subject will soon be in a state of hypnosis.

Dr. Moll† gives a typical experiment. He says: "Mr, X. forty-one years old, seats himself on a chair. I tell him that he must try to sleep. 'Think of nothing but that you

* Myers' *Human Personality* Vol, II, pages 126-127.

† See *Hypnotism* by Albert Moll, (Contemporary Science Series) Chapter 2.

† Dr. Moll's *Hypnotism*, p. 23.

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are to go to sleep." After some seconds I continue:—"Now your eyelids are beginning to close, your eyes are growing more and more fatigued, the lids quiver more and more. You feel tired all over, your arms go to sleep, your legs grow tired, a feeling of heaviness and the desire for sleep take possession of your whole body. Your eyes close; your head feels duller; your thoughts grow more and more confused. Now you can no longer resist, now your eyelids are closed. Sleep!" After the eyelids have closed I ask him if he can open them. (He tries to do so, but they are too heavy.) I raise his left arm high in the air. (It remains in the air and cannot be brought down in spite of all his efforts). I ask him if he is asleep. "Yes." "Fast asleep?" "Yes." "Do you hear the canary singing?" "Yes." "Now you hear the concert?" "Certainly." Upon this I take a black cloth and put it into his hand. "You feel this dog quite plainly?" "Quite plainly." "Now you can open your eyes. You will see the dog clearly. Then you will go to sleep again and not wake till I tell you. (He opens his eyes, looks at the imaginary dog and strokes it.) I take the cloth out of his hand, and lay it on the floor. (He stands up and reaches out for it.) Although he is in my room, when I tell him that he is in the Zoological Gardens, he believes it and sees trees, and so on."

Jendrassik and Krafft-Ebing obtained marks like burns on their subjects by means of suggestion. If some object such as a match-box, a pair of scissors, a snuff-box etc., were pressed upon the skin of the subject while in hypnosis, and he was at the same time told that the skin was being burned, a blister in the form of the object resulted.*

Any suggestion that takes effect in hypnosis will also take effect post-hypnotically,—movements and delusions of the senses, itching, pain, action of the bowels, hunger, thirst etc., can be induced. Dreams can be influenced. Suggest to the subject while in hypnosis that he will dream that

*See Molls' *Hypnotism*, p. 116.

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while he will be in a boat on a river, a storm will suddenly rise, the boat will capsize, he will have to swim to the shore. He will dream all this in detail. Suggest to him that three days hence he will pay a visit to a certain person, and he will carry out the order.

These phenomena together with telepathy, possession, trance, double personality, veridical character of dreams, somnambulism, clairvoyance etc., are never satisfactorily explained by any theories of the Western scientists. The Hindus would call them all merely forms of *pithas* or the play of consciousness and of Prana.

Before we take up the subject of Pitha, we will make certain remarks on consciousness and Prana, which are necessary for the better understanding of the Hindu Pitha theory.

According to the Hindus when creation begins to be manifested, the Avyakta (Nature) begins to vibrate, and the first modification of it is the *Mahat*. This Mahat might be called universal consciousness, or consciousness in all its aspects,—consciousness, sub-consciousness and super-consciousness. From Mahat is manufactured *Ahamkara* or self-consciousness, from which are evolved the five *Tanmatras*, (or subtile centres of vision, of hearing, of taste, of touch and of smell), the five subtile sensory and motor nerve-centres (Jnanendriya and Karmendriya), the *Manas* (mind), and the five gross bhootas (*i. e.*, earth, water, heat, air, ether).*

Such, in brief, is the nature of creation. And it is also held by the Indian Rishis that what constitutes macrocosm constitutes microcosm. If we study a grain of sand, we study the universe.

Beyond Prakriti (Nature) is the Purusha or Brahman (absolute existence, absolute consciousness, absolute bliss).

It is only the grosser elements, the last order of things evolved out of Prakriti, that are perceptible by the ordinary

* See the Sankhya Cosmology as given in Section XVI.

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senses. They constitute what is ordinarily understood by the term matter. But it should be distinctly remembered that Mahat, or the universal consciousness, Manas, or the mind, and the rest are as much matter as the grosser elements,—only matter in finer form.

This Indian view, namely, the manifestation of the gross from the subtle, is perfectly in agreement with physical science. Physicists, by increasing their knowledge of so-called "matter," have been led to doubt its reality and dematerialised the atom and with it the entire universe which the various atoms compose. The trinity of matter, ether, and electricity, out of which science has hitherto attempted to construct the world, have been reduced to a single element —the ether* (which is not scientific matter) in a state of motion. According to Sankhya the objective world is composed of *Bhutas*, which derive ultimately from Akash. I do not say that scientific "ether" is Akash, which is a concept belonging to a different train of thought. Moreover the sensible is derived from the super-sensible Akash Tanmatra, and is therefore not an ultimate. But it is important to note the agreement in this, that both in the East and the West the various forms of gross matter derive from a single substance which is not "matter." Matter is *dematerialised*, and the way is made for the Indian concept of Maya. There is a point at which the mind cannot any longer usefully work outward. Therefore after the Tanmatras, the mind is turned within to discover their cause in that Egoism, which, reaching forth to the world of enjoyment, produces sensorium, senses, and objects of sensation. That the mind and senses are also material has the support of some forms of Western philosophy, such as that of Herbert Spencer; for he holds that the universe, whether physical or psychical, is a play of force, which, in the case of matter, we experience as object. Mind as such is, he says, as much a material organ as the brain and other sense-organs, though they are differing forms of force.

* *Cf.* the modern Electron Theory, and also Sir William Crook's Protyle theory.

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"His affirmation that scientific matter is an appearance produced by the play of cosmic force, and that mind itself is a product of the same play is what Sankhya and Vedanta hold. Whilst, however, Spencer and the Agnostic school hold that the Reality behind these phenomena is unknowable, the Vedanta affirms that it is knowable and is consciousness itself. This is the Self, than which nothing can be more intimately known.

"Force is blind. We discover consciousness in the universe. It is reasonable to suppose that if the First Cause is of the nature of either consciousness or matter, and not of both, it must be of the nature of the former and not of the latter. Unconsciousness or object may be conceived to modify consciousness, but not to produce consciousness out of its unconscious self. According to Indian ideas, spirit, which is the cause of the universe is pure consciousness.

"We must distinguish between consciousness as such and modes in consciousness. Consciousness is the unity behind all forms of consciousness, whether sensation, emotion, instinct, will or reason. The claim that consciousness as such exists can only be verified by spiritual experience.* All high mystic experiences, whether in East or West, have been experiences of unity in differing forms and degrees. Even, however, in normal life, as well as in abnormal pathological states, we have occasional stretches of experience in which it becomes almost structureless.

"The discovery of subliminal consciousness aids Shastric doctrine in so far as it shows that behind the surface consciousness of which we are ordinarily aware, there is yet another mysterious field in which all its operations grow.† It is the Buddhi which here manifests. Well established occult powers and phenomena now generally accepted, such as telepathy, thought-reading, hypnotism, and the like, are

* See Edward Carpenter's *Consciousness without Thought.*

† Consult *Cosmic Consciousness*, by Dr. Bucke.

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only explainable on hypothesis which approach more nearly Eastern doctrine than any other theory which has in modern times prevailed in the West.

"We have now the scientific recognition that from its *materia prima* all forms have evolved, that there is life in all things, and that there are no breaks in nature. There is the same matter and consciousness throughout. There is unity of life. There is no such thing as 'dead matter.' The well-known experiments of Sir Jagadish Chandra Bose establish response to stimuli in inorganic matter. What is this response, but the indication of the existence of that Sattwa-Guna which Vedanta and Sankhya affirm to exist in all things, organic and inorganic. It is the play of Chit (consciousness) in this Sattwa, so muffled in Tamas as not to be recognizable except by delicate scientific experiment, which appears as the so-called 'mechanical' response. Consciousness is here veiled and imprisoned by Tamas. Inorganic matter displays it in the form of that seed or rudiment of sentiency which, enlarging into the simple pulses of feeling of the lowest degrees of organized life, at length emerges in the developed self-conscious sensations of human life.* Consciousness is throughout the same. What varies is its wrappings.†

"There is thus a progressive *release* of Consciousness from gross matter through plants and animals to man.‡ This evolution the Indian Doctrine has taught in its 84 lakhs of previous births.‡

"According to the Hindu books plants have a dormant consciousness. The Mahabharata says that plants can see, and thus they reach the light. Such a power of vision would have been ridiculed not long ago, but Professor Haberlandt, the well-known botanist, has established that plants possess an organ of vision in the shape of a convex lens on the

* *Cf.* Bucke's *Cosmic Consciousness*, p 14, *etc.*

† The five sheaths. See sections II and XV.

‡ See sections II and XIII.

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upper surface of the leaf. The animal consciousness is greater, but seems to display itself almost entirely in the satisfaction of animal wants. In man we reach the world of ideas, but these are a super-structure on consciousness and not its foundation or basis. It is in this modeless basis that the various modes of consciousness with which we are familiar in our waking and dream states, arise."*

It would appear therefore that there is nothing unreasonable or unscientific in the Hindu doctrine of the five Koshas or sheaths, wrappings of the soul.† The Vedanta holds that every being has the following five Koshas :—

(1) Anandamaya Kosha.
(2) Vijnanmaya Kosha.
(3) Manomaya Kosha.
(4) Pranamaya Kosha.
(5) Annamaya Kosha.

The Annamaya Kosha, the lowest in the order, is the gross body, which "dies." The other four constitute the being's Sukshma Sharira or subtle body, which is not destroyed at "death," but survives, and goes to other worlds for enjoyment or punishment; after which, is "born" again in other Annamaya Kosha to work out his Karma. These five Koshas envelope the universal consciousness of the Jiva. As one after another Kosha falls off, the Jiva's consciousness is proportionately increased, and when all the Koshas are destroyed, the Jiva's consciousness, hitherto bound and limited by the sheaths, is freed, and it mingles with the Supreme Consciousness. This is Freedom (or Mukti, Release).

Here we find the true explanation of hypnotism, clairvoyance, and such-like phenomena, in which the Annamaya Kosha is put to sleep, while the subtle Pranamaya

* See Sir John Woodroffe's excellent essay on *Matter and Consciousness*, an address delivered at the Dacca Literary Society, June, 1916.

† See Sections II. and XV.

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Kosha, having thus obtained a greater sphere of action, is left free to operate.*

The Pranamaya Kosha is the seat of the Prana. In its ordinary and popular meaning, Prana is taken to be the breath. When life in a man becomes extinct, we say that "his Prana has gone out." But Prana is not the breath. It is not the air that goes into the lungs. Respiration is one of the actions of Prana, not Prana itself.

Prana is a subtle force pervading all things of the universe. Out of this Prana is evolved everything that might be called force. The sum-total of all forces in the universe, whether mental or physical, is called Prana.†

The Prana is the vital force in every being. It has five centres in the human being, from which it controls and guides the brain and every nerve centre, and thus regulates all bodily actions. ‡

The Prana can be controlled by Yogic practices. The Yogi who has perfectly controlled the Prana acquires miraculous powers.

Such then is Prana. The places and objects in which we see a special manifestation of Prana are called *Pithas*. The Universal Prana may be compared to a swift stream, in which eddies are being constantly formed in the rushing waters by the forces of attraction and repulsion. The Pithas may be likened to those eddies. As some of these eddies last longer than others, so there are some permanent Pithas, while others are transitory. Impermanent Pithas, either good or evil, are being constantly formed around us by our thought-force.

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* See Sinnet's *Rationale of Mesmerism*, pages 124, 125; 141, 142; and also pages 67, 68, 69.

† See *Shambhu Gita*, and also "Yogashastra" (Panini Office Edition).

‡ हृदि प्राणो, गुदेऽपानः, समानो नाभिसंस्थितः ।
उदानः कण्ठदेशस्थो, व्यानः सर्वशरीरगः ॥

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These Pithas or circles of Prana-force are formed by its own forces of attraction and repulsion. They might be formed naturally, or by our concentrated and continued thought-force. Yogis who have controlled the Prana can create Pithas in their own bodies, or anywhere they please, by simply touching a place with a finger.

The Annamaya Kosha constitutes the material world, and the other four Koshas the subtle supersensuous world. The Pranamaya Kosha is the link which connects the two worlds. Communication between the two worlds can be made through the Pranamaya Kosha only. Just as the material world is the support of the Annamaya Kosha, so the Sukshma Sharira is the support of the Pranamaya Kosha. A circle of Prana might be formed in the Pranamaya Kosha by the forces of attraction and repulsion of Prana acting on it. This is a Pitha.

A Pitha might be called the support or the resting place of Sukshma Sharira. A Pitha might be formed voluntarily or involutarily. By the practice of concentration and of the control of the Prana force, one can form a Pitha voluntarily. At the time of coition, a Pitha is formed involuntarily.*

When a Pitha is formed, Rishis, Devatas, Pitris, Spirits and such-like beings are generally attracted by it to rest on it awhile. These beings with their subtle bodies can appear only on a Pitha, the circle of subtle Prana force. Just as a bit of straw in the rapid current of a river floats along and stops not in its course except when caught in a whirlpool, so the invisible powers that be alight and rest, as it were, for a time in the whirlpools of continuous and all-pervading stream of Prana.

We are continually absorbing and rejecting Prana, or, in other words, the Prana in us is imbibing congenial Prana from the universal Prana, and rejecting the unsuitable Prana. This has been stated as attraction and repulsion. The action of these two forces of Prana is seen in inspiration and expiration.

* See the Section on *Varnashrama Dharma*.

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Now let us see what happens at a seance. We will take table-turning as an instance. The sitters' Prana forces begin to attract and repel each other, the consequence being that a circle of Prana or Pitha is formed. Spirits are naturally attracted by Pithas. Restless and evil spirits called Pretas are usually and easily attracted by these low forms of Pithas. The consequence is that the 'replies' obtained are generally untrue. It is because that the Preta-Loka is not far away from this our world, that the inhabitants thereof generally come and 'possess' these Pithas. And how can pure spirits come in presence of the evil ones with their impure aura? If Sattwic persons sit at a seance, purer spirits than the Pretas might come.

The Hindus recognise five classes of principal Pithas. They are :—

1. *Upasana Pithas,* such as images, fire, water etc.

When Pithas are formed in these, invisible divine powers are invested in them. The Pitha of fire may lose its heat, and the water of the Water-Pitha may in special cases move and splash and ripple as if it were a thing of life.

The Pithas under this head are of 16 kinds as explained in the Mantra Sastras.*

2. *Parthiva Pithas,* such as temples and places of pilgrimage, or Christian churches and Mohammadan mosques etc.

Such Pithas are of two kinds *viz.*, *(a) Nitya* or permanent, and *(b) Naimittica* or transitory.

A permanent Pitha is that where the 'Whirlpool of Prana' was formed naturally as in permanent Hindu *Tirthas*; and a transitory Pitha is that where the 'whirlpool' was formed in course of time by the accumulated thought-force of men. The latter sort remains a Pitha so long as the thought-force lasts, the former remains always a Pitha.

The Tirtha-Pithas are divided into many classes in the Sastras, which need not be mentioned here.

* Explained in the section on *Image Worship.*

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3. *Jiva-Yantric Pithas*, where Pithas are formed in human bodies, such as in the worship of boys and girls, in "Nakha-darpan" in cases of clairvoyance etc.

4. *Sthula-Yantric Pithas*, which have absolutely nothing to do with worship or the display of divine powers' but formed by men to obtain the so-called responses from the spirits.

Under this head come table-turning, Planchette, and other forms of 'spiritualism.'

An Indian example of a form of 'motor automatism, in which a Pitha of the kind mentioned in this head, is formed is given here. It is very common amongst the women of Rajputana. Two women take each other's hands, the right by the right and the left by the left, thus forming a kind of cross. At the cross is placed a small earthen pot with flowers in it. After a few minutes the pot begins to move as in table-tilting.

5. *Involuntary Pithas*,* such as those formed at the time of coitions. Such a Pitha might be formed in human beings as well as in animals. It is the Pitha that is thus formed which is the cause of propagation. For this reason, the act of coition has been held so sacred by the Hindus.

The 'whirlpool' of Prana is created with the help of the mind, mantras and objects. By mind, we mean the thought-force of the mind, and by mantras, we mean any syllable or phrase, (particularly one possessing occult powers, having been used by many in connection with a certain object), or any action which aids the concentration of the mind to bring forth powerful thought-force. Lastly, an object is any external object, such as an image, or a table in table-tilting.

It has been remarked that evil spirits might come in a Pitha. To ward off their influence and to prevent them from coming in a Pitha, the Hindus, when creating a Pitha, purify the ten directions (*dik-bandha*).

Shava-Sadhana is an instance of a Pitha prevalent amongst the Tantrics. In such a Pitha the Prana is concentrated

* *See Shambhoo Gita.*

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on a fresh corpse, sitting on which the sadhak meditates. If the Pitha is formed strictly according to the prescribed rules, the corpse will rise and speak.

The ancient Hindus understood well the workings of the Subtle Prana. There is a deep meaning in some of the apparently unreasonable customs of the Hindus. A Brahmana or a Sannyasi has been forbidden to bow before an idol set up by a Shudra. The reason is that the Pitha established by a Shudra who is usually low in spirituality, is generally weak as regards the amount of Prana in it. A Brahmana or a Sannyasi, who is highly advanced in spirituality, is likely to draw in him the Prana that is in the Pitha and thus destroy the same. Or it might be that some of the Prana in the Brahman or ths Sannyasi might be imbibed by the Pitna, thus doing a spiritual harm to the Brahmana, or the Sannyasi. One's thoughts, surroundings, etc., are much influenced by one's Prana., which might be pure or vitiated. This principally explains the "touch", discouragement of interdining or intermarriage in the four castes and similar customs in India.

The philosophy and the practical exercises connected with the Pitha are very essential, for Upasana as well as for the realisation of the occult world. The subject of Upasana and occult world have been dealt with in separate chapters. Our Maharshis have indicated two means for realising the power of *Pitha*. (1) By means of development of Yogic insight. (2) By means of special natural gift with which some persons are endowed. In the Shastras there are many classifications regarding such. (1) Yogic powers which enable the Yogi to see and communicate with supernatural beings (so to say). Some Yogis develop among others things what might be called telegraphic centres in the body for the automatic perception of things and forces occult. Western enquirers have not yet known of these. But the (2), *viz.*, natural gift is manifested in the West among those who can, for example, see spirits with the physical eye, so the understanding of this class of phenomenon is becoming easier now-a-days.

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The more the Westerners go into spiritualism the more they will have to go into the science of *Pitha*.

BHAKTI.

Love and Devotion.

XI.

According to the Hindu Shastras *Bhakti* is considered the *Prana* or life principle of all the phases of worship.

The doctrine of love is the main characteristic of christianity, for which that religion deserves, full appreciation. We will show here that all-sided as *Hinduism* is, it does not as a whole take its stand on any single aspect of the infinitely varied character of religion, the result of time, place, and circumstances and the capacity of the various types of mankind to elevate all of whom in the spiritual grade is the aim of religion being of different orders.

Indian religion is based on the final truth of philosophy, and science, and the theory of religion is based on them. There is not a single phase of thought or practice in this world that has not been assigned its right place in this religion. It is a religion of religions, and none need consider one's own creed as superior or exclusive, so as to imply that India's religion is something strange, or foreign, or deserving to be discarded. The world has we hope, come gradually to believe that religion could be no exclusive property of any nation or people. Once more do we repeat that religion has been studied as a science in India, and every shade and grade of thought has been noted, understood, properly classified and registered in our religious philosophy for proper use and the advancement of the whole of humanity to the universally desired Goal.

The Law of action and reaction which in its two aspects is represented by attraction and repulsion, has been treated of at length elsewhere. Attraction implies attachment (*Raga*),

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repulsion implies aversion (*Dwesha*). Attraction of an outside physical character is easily understood. Thus gravity and magnetism are facts familiar to us. As in the physical so in the moral and spiritual worlds, attraction and repulsion have their own value and operation. In the consideration of the nature of Love, we are to understand the nature of this sort of attraction.

The finality of all attraction is unification, or becoming one without a second. But anterior to this, are stages of moral and spiritual attraction, playing a large part in men's relations connected first with family life, and then growing in comprehensiveness and intensity, into the feeling of universal, heavenly spiritual Love.

The following is an analysis of the feeling. In human relations, Love manifests itself in three ways:—

(1) Love towards one's inferiors;

(2) Love towards one's superiors; and

(3) Love amongst equals.

The fourth kind of Love is of an absolute character which we may call Love towards God (*Bhakti*). The gradation is natural and progressive, and if instinctively followed will lead the individual without conscious effort to the very goal of religion,

Love towards inferiors.—Love towards inferiors is an ordinary fact. Animal instincts manifest this love: The animal parent, bird, quadruped and even lower, instinctively protect their young, take due precaution against any possibility of harm to them and are ready to sacrifice themselves, reckless even of life if actual danger befalls the young. The cat, the cow, the tigress and even hens and swine are familiar instances. In the case of the ape, the carrying about of the carcass of the young one by the fond mother is a familiar sight. The Hindu Philosophy recognises the nearness in evolution of the cow, the lion and the ape to man. In man, one of whose wise sayings is 'Charity begins at home'

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attachment to one's own children is as good and true as in the case of lower animals. The mother is a type of self-sacrifice for the child; the father may act by imitation yet both have an instinctive impulse, as a result of very subtly formed habit, to protect their children and to undergo all sacrifice in their interests. This attachment is termed *Sneha* in Sanskrit.

The expression of this bond of *Sneha* is very beautifully illustrated in the patriarchal phase of human life. The original unit of the patriarchal system is the joint family very common in India. From the standpoint of the parents of a growing and expanding family, it is not at all difficult to understand the truth about joint family life. The affection of the head of the family naturally runs from the nearest to the remotest descendants of the same blood, and the oldest ancestor would naturally have equal care and interest regarding every member of the expanded house. Nay, the feeling extends wonderfully to slaves, servants and stranger dependents by the force of habit, and nothing could be a better training to the spirit of man in self-sacrifice for others than this first unconsciously received lesson in that direction. The advantages of the joint family system need not be detailed here; modern civilisation with all its activity in the direction of liberty is tending to universal co-operation which is only a scientific name for the joint family life. The resources of the family or the country, or nation have undoubtedly a vast bearing on the question, but the feeling of love at the fountain head is all-pervading in the system and can not be eliminated.

From the parental stage to the patriarchal, the progress is towards greater and greater self-sacrifice, until it bids fair to be universal. The *tols* of old, the school establishments for the children of the country with the partriarchal Preceptors, their wives,—the common mothers of the pupils, were and are but a phase of this same human phenomenon. Natural, true and progressive to the spiritual goal, nothing could give better promise and prospect of hope.

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Affection towards inferiors and progeny is however not of an everlasting or permanent character. Its permanency depends on the permanency of the object of affection. The progress of attachment towards permanency is necessary to take man to the final goal. Let us remember one main fact here that a great Spirit of Self-Sacrifice is developed by the joint family system of life,

Love towards Superiors—We next consider Love or Devotion as directed to one's superiors, such as parents, and protectors, including the King. Love here takes the form of *Shraddha or Nishtha*, obedience, dependence or loyalty. A higher phase of Spirituality is reached here. A training to self-less obedience, dutifulness without consideration of personal interests, a desire to please the Superior and see him happy in the contemplation of one's service to him,—this is the most laudable feeling developed at this stage.

Any sacrifice for the parent, the father or the mother, and one standing in or representing that relation, the father-in-law, the mother-in-law, uncles and aunts, and elderly neighbours and townsfolk, and universally aged and dignified person of any place, nationality or race,—this spiritual growth results from the habitual practice of this virtue. Highest eulogies are given to Love and Sacrifice for parents, and equally high is the emphasis laid on the feeling of loyalty to the King. The quotation in the foot-note* will

* इन्द्रमेव प्रवृणुते यद्राजानमिति श्रुतिः ।
यथैवेन्द्रस्तथा राजा सम्पूज्यो भूतिमिच्छता ॥
राजा प्रशास्ति धर्मेण स्वकर्मनिरताः प्रजाः ।
विकर्माणश्च ये केचित्तान्युनक्ति स्वकर्मसु ॥
भेतव्यं हि सदा राज्ञां प्रजानामधिपा हि ते ।
विद्विष्टिं च विनाशं च मनसापि न चिन्तयेत् ॥
आपद्युन्मार्गगमने कार्यकालात्ययेषु च ।
अपृष्टोऽपि हितान्वेषी ब्रूयात्कल्याणभाषितम् ॥
प्रियं तथ्यं च पथ्यं च वदेद्धर्मार्थमेव च ।
अश्रद्धेयमसत्यं च परोक्षं कटु चोत्सृजेत् ॥

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show what ideals India had already formed about one's love to one's King,

As has been pointed out several times, all the actions of the Hindus, bodily, mental or vocal, being in religion, loyalty to the King is a religious duty with the Hindus. To be impressed with the idea that a certain act, either of commission or ommission, is a sin before God, is far more useful towards self-government of the spirit than the mere fear of law and force, as exercised by a governing human agency. It must be remembered that all relations in the world are considered in the Indian religion as Spiritual in their essence and any departure from the obligatious enjoined by those relations is deemed as causing spiritual fall and thus retarding and preventing progress to the *Summum bonum* of human birth and activity. Loyalty which is so very necessary for the peace and progress of mankind in worldly matters and far more so in spiritual matters, has been enjoined as a sacred duty on the subjects, and beautiful illustrations of this feeling may be noted in life's routine of the people in Indian States. One will be struck at finding that at the death of the ruling Hindu King, obsequies in the from of the shaving of the face and offering the funeral water and sesamum grains are performed by all the subjects of the State in a body in company with the nearest relatives of the deceased. Oneness of heart and of soul like this as a cementing principle in nationality was first correctly conceived and laid down in the Indian Dharma-Shastra. It is undying and effective and if it has disappeared partly owing to deterioration on both sides due to time, its value and usefulness will never be lost and a revival of the consciousness of it will restore the true feeling of love and loyalty in this country as it flourished but in a sub-conscious way in other lands.

प्रजां संरक्षति नृपः सा वर्धयति पार्थिवम् ।
प्रकृतिः स्वामिनं त्यक्त्वा समृद्धापि न जीवति ॥
नरेशे जीवलोकोऽयं निमीलति निमीलति ।
उदेत्युदीयमाने च रवाविव सरोरुहम् ॥

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The more the Kings will realize that they are representatives of the Great Ruler of the Universe with His eight benign attributes of protection and the subjects will become alive to their duties to the real king, the more the day of universal peace and happiness on the part of the subject and the king as well will dawn upon the present disturbed condition of the whole world.

Love between equals.—We next proceed to the consideration of love between equals. The Sanskrit world representing this attachment is *Prema*. Love between friends is this love, and its special phase is the Prema between husband and wife. Prema alone is capable of reaching perfection of selflessness. It is thus that a Prema appears in three grades. Taking as a clearer illustration the love between man and wife and speaking from the point of view of the weaker sex, attachment expresses itself in these three forms: (1) '*He is mine;*' (2) '*I am his*;' and (3) '*We,—he and I,—are one.*' This last is the ideal.

In (1) the feeling is :—His interests, fate and fortune are my interests and fate and fortune. Applying the condition to the case of the *sati* for example, when she sacrifices herself for the husband, she thinks she will be of use to the husband, if she accompanies him to the other world. Owing to her unflinching virtue, she can help the man to rise to the higher world even though he may be an erring soul. Her action is in this case compared to the snake-charmer's forcibly pulling a snake out of his hole in an ant-hill.

The second phase (2) is 'I am his'.—He is her stay and support,—on idea compared usually with the climbing plant—"the entwining creeper" and the supporting tree. If the support is taken away, it is impossible for the climbing creeper to keep itself in position,—it must fall with fall of the support. Thus is the sacrifice of the *Sati* but a natural result of the intensity of the attachment.

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The third (3) :—'He and I are one' is the very extreme of the Prema—attachment. It is comparable to the *summum bonum*, though from the human point of view, not the purely spiritual one in its inception.

Between friends who sacrifice themselves for each other, a similar attachment subsists. The extreme of it is illustrated by the conduct of the heroic comrade in a battle, who to save his friend, places himself in the front, shielding him with his own body and dying to protect him. A higher example is seen in an anecdote where a fire had to be crossed to secure a position of advantage in the taking of a castle. The heroic comrade threw himself flat on the fire, calling the chief to step over his back and secure the desired position, counting body and life as nothing before the hope of his friend's success and glory.

Love towards God.—The last phase and the most important of all these is attachment to God, which is called *Bhakti*. It should be remembered that God is conceived as a perfection of perfections. All desire, all ambition, all knowledge, all goodness, all attraction, all power is perfect in Him. The Hindu idea of *Bhagawan* is familiar to readers of Sanskrit. ऐश्वर्यस्य समग्रस्य, धर्मस्य, यशसः, श्रियः, ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा । Everything that can inspire attachment is conceived to exist in God, nothing that is not there. And as such all that is good and happiness-giving, and pleasing and soothing and charming, and winsome, and loveable, and gracious, and captivating,—all is there and all in perfection. If one can but realise these conceptions in God, we can easily see that such a one will forget one's personal and separate being and will be absorbed in the enjoyment of the conception beyond one-self.

And according to the direction or point of view taken, various are the ways in which attachment to God manifests itself. According to the Shastric analysis in the Daivi Mimansa Philosophy, Bhakti is classed as (1) *Vaidhi*, (2) *Ragatmica*, and (3) *Para*.

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The Vaidhi Bhakti is the preparatory stage. *Vidhi* or injunction for the practice of Bhakti is given by the Guru. Under his direction are learnt forms of *upasana* (worship) and *puja* (adoration), and *dhyana* (meditation), in fact, the practical—lessons needed for one's confirmation in the path of Bhakti. This disciplining is helpful to the contraction of bodily habits, and mental strength by virtue of which the feeling on which the next grade, the Ragatmica Bhakti depends becomes well-founded. The Ragatmica Bhakti is the most important phase of Bhakti. As a lover in love with his beloved lady, loves everything belonging to her as in the case of Juliet's glove, or Sakuntala's bracelet of lotus-fibres, so everything belonging or referring to God, the names given to God to express one's conception of Him and every mental and material concept or object become supremely dear to the Bhakta at this stage. Then there are certain special particulrs peculiar to certain individuals in the direction of which their feeling becomes instantly intensified and leads them to the realisation of their ideal of bliss. As in the case of certain *Ragas* in Hindu music, the *Moorchhana* of a particular kind charms the hearer and singer, so Moorchhana (fascination) steals over one under the influence of particular feelings peculiar to individual susceptibilities. And various are the *Bhavas* or predilections, owing to which the susceptibilities become keen. Before giving the variety of these Bhavas and their famous illustrations, we will explain the nature of *Rasa* as connected with the idea of Bhakti.

The Rasas in Rhetorics are well-known as eight or nine: * *Shringara*, *Hasya*, *Karuna*, *Raudra*, *Vira*, *Bhayanaka*,

* Even though nine Rasas are recognised in the Sahitya Shastra, still in the philosophy of the Upasana Kanda of the Vedas, the whole of the Brahmanda as manifested in the 14 worlds is taken to correspond to the twice seven-fold Rasas *i.e*, 14 in all. Out of these seven are recognised as Malina or impure Rasas. Shringara, in the Bhakti Shastra is at the root of all the 14 Rasas, while Shanta, the ninth, pervades all the pure seven Rasas.

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Bibhatsa, *Atbhoota*, and the ninth *Shanta*. In the province of Bhakti, Shringar is taken as all-pervading in creation. The remaining seven but the Shanta Rasa are classed as *Gauna* (Secondary). The secondary are the *Malina* (impure) Rasas, while the primary are pure The latter lead to Mukti, the former bind the Jiva to impermanent enjoyment.

The Shringara, as the source of the bath, in its absolute pure character is called Asakti, and it is of seven kinds, *viz*.,

1. *Dasya*, or attachment through service.
2. *Sakhya*, or that through friendship.
3. *Kanta*, or that for the beloved.
4. *Batsalya* or that through affection for offspring.
5. *Atma-nivedana*, or that through self-dedication.
6. *Guna Kirtan*, or that through praise and glorification and
7. *Tanmaya*, or that of oneness with the object of love without a second.

The respective illustrations of these are:—1. Hanuman, 2. Arjuna, 3. Vraja-Gopikas, *4. Yashoda and Dasaratha, 5. Narada, 6. Vyas, 7. Hari-Har.

All these seven are two-fold under the two aspects of 'I am His' and 'He is mine,' thus becoming fourteen. The *Tanmaya* culminates in the Para Bhakti. When in all conditions of body and mind, one is conscions of the *Priyatama* (the most Beloved one), and in and out there is no other consciousness, but the one "*He and I are one*". This is nothing but the *Brahma-sad Bhava* which is the final explanation of Mukti in the Vedanta Philosophy. That is Love in its beginning and its end.

* The Muhammadan Sufis and the Tantric Vamacharis. who take Godhood as female, illustrate the same phase of Kantasakti.

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DARSHANIC BHUMI.

PLANES OF KNOWLEDGE.

XII.

Say the Vedas—"The basis of Atmagnana (knowledge of self) is the knowledge of the Gnana Bhumi—*Planes of knowledge*."

Handicraft and industries characterise the first stage in the progress of a people. The next stage is that of advance in science. Discoveries and inventions are now made which conduce to material prosperity. Up to this time, the search is *outward*: the material world engrosses all attention and energy. Then a time comes, when the search becomes *inward*. This is the beginning of Philosophy.

India had begun this inward search into the super-sensuous world long before any other nation had even dreamt of its existence. The wonderful truths (in comparison with which the truths of the material world discovered by science, are but shadows), the wonderful truths relating to the aforesaid subtle world discovered by the Rishis of India have been arranged in seven systems, called the seven systems of Hindu Philosophy.

What will it avail a nation, if it makes the greatest progress in arts, industries, science and so forth from the materialistic point of view, but none in the field of knowledge transcending all these. For material prosperity is not the be-all and the end-all of human life. What then is the goal, the aim and end of human existence? What is that, by obtaining which, we obtain everything? How to obtain this? The Gnana-Kanda of the Vedas—the Hindu Philosophy answers these questions.

As has already been indicated in the foreword, a human being has seven planes of wisdom (Sapta—Gnana—Bhumi) in his spiritual career in life. He in his evolution towards perfection has to pass those one by one. They are like the seven rungs of a ladder, helping the Jiva to ascend to the Absolute

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One. As the Jivatma passes one stage after another, the mind is more and more purified, he acquires more and more spiritual knowledge, until at last, when he has passed the last stage, his existence is merged in the One Eternal Blissful Existence. He attains Nirvana, the Happy Goal!

The successive seven planes or stages of knowledge are in order :—

(1) *Gnanada.*
(2) *Sannyasada.*
(3) *Yogada.*
(4) *Lilonmukti.*
(5) *Satpada.*
(6) *Anandapada.*
(7) *Paratpara.*

In the first *(Gnanada)* stage of life the Jiva begins his search after truth from the outside world, and goes a little deep. He gazes at the world in wonder, and asks himself, "Who is the author of this world? There cannot be an effect without a cause. So how came this world into being?" He begins to argue and infers by logical reasoning that God is the creater of the universe, and that the invisible and eternal atoms are its cause. Here is the sprouting of the germ of self-knowledge.

In the second stage (Sannyasada), a man looks more closely into the material world, and sees the presence of His subtle forces in its constituents, and also begins to discern *Dharma* from *Adharma.*

In the third stage of knowledge (Yogada), a man practises control over the self, and so acquires higher powers. He gains an insight into the super-physical planes and is able to see some of the manifested forms of the Almighty

In the fourth stage (Lilonmukti), the Jiva acquires all knowledge of the Prakriti *(Nature)*, and is no longer fettered by Maya.

In the fifth stage (Satpada) the Jiva tries to realise, in the depths of his inner consciousness the identify of all effects with their cause, of Ishwara and His creation.

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In the sixth stage (Anandapada), a man is able to see in Ishwara the existence of the insentient (achetana) world of Karma, and the conscious world of Daiva; and thus realising the unity of all things in Ishwara enjoys unutterable bliss.

In the seventh and the last stage (Paratpara), the Jiva sees no difference between himself and the supreme one, and is thus merged into that One Supreme Existence.

In other words :—At the end of the first stage of knowledge, the Jiva feels that he has learnt what had to be learnt. In the second stage, the Jiva renounces what had to be renounced. In the third stage, the Jiva feels that he has acquired what powers he had to acquire. "I have seen enough of the play of Maya: I shall no longer be bound by it" thus feels the Jiva while he is in the fourth stage. In the fifth stage he realises that the universe is Brahman. "Brahman is the universe" such is the consciousness of the Jivatma in the sixth stage of knowledge. In the last stage, he feels that he himself is the all-pervading, limitless, unchangeable Brahman—one without a second.

These seven planes of knowledge are connected with the seven schools of Indian philosophy in categorical order. Thus the Gnananda plane of knowledge is connected with the Nyaya system of philosophy; the Sannyasada with the Vaisheshick System; the Yogada with the Yoga System; the Lilonmukti with the Sankhya System; the Satpada with the Karma Mimansa System; the Anandapada with the Upasana Mimansa System; and the Paratpara with the Vedanta System of Philosophy. We have dealt with each of these systems of philosophy in a separate section.

We give, in connection with the division of the planes of knowledge and planes of ignorance, a chart which will explain our point at a glance.

The Chart of Mahakash Golak (containing seven Gnana Bhumis and seven Agnana Bhumis).

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Planes of knowledge, presided over by Vidya-devi.

1.	Gnanada	...	Nyaya.
2.	Sannyasada	...	Vaisheshick
3.	Yogada	...	Yoga.
4.	Lilonmukti	...	Sankhya.
5.	Satpada	...	Karma Mimansa.
6.	Anandapada	...	Upasana Mimansa.
7.	Paratpura	...	Vedanta (Brahma Mimansa)

Planes of ignorance presided over by Avidya-devi.

1. The plane of the collective consciousness of the group souls of the plant beings.

2. The plane of the collective consciousness of the group souls of the germ beings.

3. The plane of the collective consciousness of the group souls of the egg-born beings.

4. The plane of the collective consciousness of the group souls of sac-born beings.

5. The plane of the doctrine of the body as the soul.

6. The plane of the doctrine of the soul as distinct from the gross body.

7. The plane of the doctrine of force as distinct from the soul.

In the illustration No. 4 the Jiva's evolution has been shown. He starts from the lowest plane of ignorance, going through all the planes, one by one till he reaches the last which leads to the Brahman. The seven planes of knowledge are presided over by Vidya, and the seven planes of ignorance by Avidya. Beyond the planes of knowledge is the *Brahman* the goal of jiva, which is put at the top. The *Jada Prakriti*, the insentient world, is put at the bottom of the illustration.

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THE MOHAKASHA GOLAKA.

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Planes of knowledge, presided over by Vidya-devi.

1. Gnanada ... Nyaya.
2. Sannyasada ... Vaisheshick
3. Yogada ... Yoga.
4. Lilonmukti ... Sankhya.
5. Satpada ... Karma Mimansa.
6. Anandapada ... Upasana Mimansa.
7. Paratpara ... Vedanta (Brahma Mimansa).

Planes of ignorance presided over by Avidya-devi.

1. The plane of the collective consciousness of the group souls of the plant beings.

2. The plane of the collective consciousness of the group souls of the germ beings.

3. The plane of the collective consciousness of the group souls of the egg-born beings.

4. The plane of the collective consciousness of the group souls of sac-born beings.

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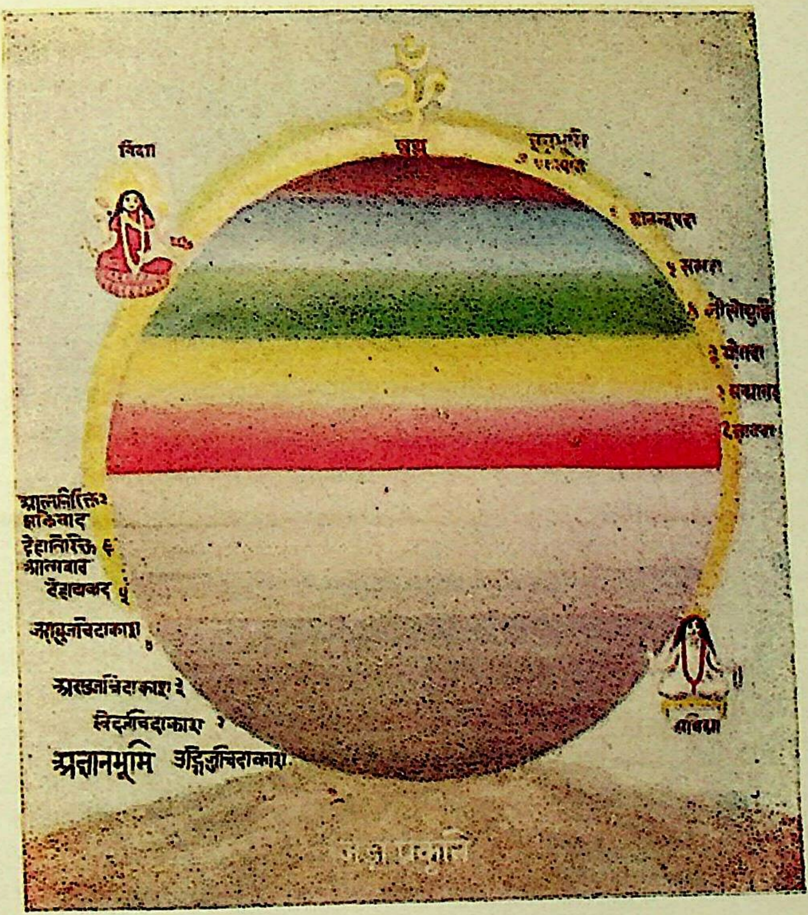

Illustration No. 4 THE MOHAKASHA GOLAKA.

INDIAN ART SCHOOL, CALCUTTA

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The above chart *together with the illustration No. 4 will include all grades and phases of philosophical thought of every land beyond India, Eastern as well as Western.

We now pass on to deal with the ten stages of man.

Man's ten stages.—The seven systems of Hindu Philosophy are in accordance with the Jiva's seven stages of wisdom. The Hindu scriptures say that in the Jiva's whole career,

* हे विज्ञानविदो विप्राः! नन्वज्ञानस्य सप्तभिः ।
प्रपूर्णं सप्तभिः सम्यक् तथा ज्ञानस्य भूमिभिः ॥
नूनमास्ते महाकाश-गोलकं परमाद्भुतम् ।
तस्य निम्नस्तराः सप्त सप्तच्छायाप्रपूरिताः ॥
उच्चैः सप्तस्तराः सप्तज्योतिर्भिश्चैव पूरिताः ।
अधः छायास्तराः सन्ति चत्वारो हि समष्टितः ॥
चतुर्धा भूतसङ्घानां चिदाकाशेन पूरिताः ।
स्तरा अज्ञानभूमीनां तत ऊर्द्ध्वं गतास्त्रयः ॥
ज्ञानभूमिस्तराः सप्त क्रमाद्दशविधानमी ।
धृत्वाऽधिकारान् सम्पूर्णान् पिण्डान् दैवांश्च मानवान् ॥
व्याप्नुवन्ति न सन्देहस्तस्माद्विज्ञानवित्तमाः ।
एतद्दशविधेष्वेवाधिकारेषु द्विजोत्तमाः ॥
निम्नान्निम्नतरा एवमुच्चैरुच्चतमास्तथा ।
दार्शनिकाधिकारा हि सन्ति सम्मिलिता ध्रुवम् ॥
अघटघटनायां सा प्रकृतिर्मे पटीयसी ।
मत्तो व्यक्ता महाकाशगोलकेऽत्र प्रकाशते ॥
ऊर्द्ध्वगाः सप्त भूमीर्वै सा विद्यारूपतोऽश्नुते ।
अविद्यारूपतो विप्राः! सप्तभूमीश्च निम्नगाः ॥
सप्तच्छायाभिरेताभिर्ज्योतिर्भिः सप्तभिस्तथा ।
परिपूर्णं महाकाशगोलकं मे जड़ात्मिका ॥
बिभर्त्ति प्रकृतिर्नित्यं नूनमाधाररूपतः ।
अहं तस्योपरिष्टाच्च सन्तिष्ठे शुद्धचिन्मयः ॥
ज्ञानिनः स्याद्धि यस्यादोऽध्यात्मगोलकदर्शनम् ।
मद्दर्शनं ध्रुवं कर्त्तुं शक्नुयात्सर्वथैव सः ॥
वैदिकैर्दर्शनैरुक्तं ज्ञानमेवास्ति लोचनम् ।
एतदर्थं न सन्देहः सत्यं सत्यं ब्रवीमि वः ॥

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there are fourteen stages,—seven stages of ignorance, and seven of knowledge. The seven stages of ignorance begin with the Jiva's creation. His first stage of ignorance is in the *chit-akasha* (collective consciousness) of the plant life, the second stage in the Chit-akasha of germs, the third stage in the Chit-akasha of egg-born creatures, and the fourth stage is in the Chit-akasha of the sac-born animals. When the Jiva becomes a perfect animal, man, then he comes to the fifth stage of ignorance. Then he reaches the sixth and finally the seventh stage of ignorance. Then he gradually rises to the seven stages of knowledge. Thus the Jiva evolves.

When the Jiva becomes a man and has come up to the fifth stage of ignorance, he is liable to be hurled back to the lower stages as a punishment for his misdeeds.

When the Jiva arrives at the sixth stage, he on his death goes either to *Naraka* or to the Pitri Loka, he does not go further upwards. And when the Jiva is in the seventh stage of ignorance, he, on his death, can go up to the *Swarga Loka* (*i. e.*, the third Heavenly Loka).*

As long as the Jiva, as a human being is in the fifth stage of ignorance, he is an atheist and a materialist, taking his body to be the soul, and impure and a barbarian (अनार्य) And in the sixth stage, man believes in the soul as separate from the body, thus remaining immersed in the sense-enjoyments of the world. And in the seventh stage of ignorance, man infers the existence of a super-sensuous world and the happiness belonging to that world.

In other words, the principle of Tamas chiefly dominates the Jiva of the fifth stage; the principle of Rajas, the Jiva of the sixth stage, and the principles of Rajas-Sattwa in the seventh stage of ignorance. The principle of Sattwa begins to make its appearance in the first stage of knowledge, as described above.

* Our mortal world is one-fourth of one-fourteenth of the Heavenly Lokas—see section on occult world.

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It will therefore be seen from the chart given that, all the philosophical systems of the world will come under one or the other of these ten stages of man (*viz.*, the fifth, sixth and the seventh stages of ignorance and the seven stages of wisdom).

—o—

DESH KALA AND SRISHTI.

Time, Space and Creation.

XIII.

According to the Vedas, all creation results from Iswara (*i.e.*, the Supreme Purusha) and His Prakriti (*i.e.*, Maya). Amongst created things, time is regarded as the *vibhooti* (glory) of Purusha, and space that of Prakriti.*

Although particular macrocosmic and microcosmic creations have their end in time, yet the endless chain of creation goes on for ever.

Hence Time (काल) and Space (देश) are regarded as eternal. Man can not conceive these two as limited in any way.

Adi-kala, the *vibhooti* of the Suprene Purusha, and Adidesh, the *vibhooti* of Para Prakriti have each again three vibhooties. Adi-kala has for its vibooties Mahakala, Kala and Pita (father) and Prakriti has mother country, body and mother.

That which swallows up everything is Mahakala, Kala is that which manifests itself as day, month, year, Yuga and Kalpa. The rest of the *vibhooties* bear ordinary meanings. The Hindu scriptures have to say a good deal about these *vibhooties*.

Kala or Time—According to the Vaidic Shastras Kala has been divided in the following way.†

A hundred *Trutis* make one *Par*, 30 Pars make one *Nimesh*, 18 Nimeshas make one *Kashta*, 30 Kashtas make one *Kala*, 30 Kalas make one *Ghatika*, 2 Ghatikas make one

* See Daivi Mimansa Darshana.

† *See Surya Siddhanta and Siddhanta Shiromani.*

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Kshana, 30 Kshanas make a day and a night, and so on to week, fortnight, month and the six seasons.

A year is the time which the earth takes in once going round the Sun. A year has otherwise been divided as follows:—Sixty *Vikalas* make one *Kala*, 60 Kalas make one *Amsha*, 30 Amshas make one *Rashi* (Sign of the Zodiac), and 12 Rashis make one solar year.

The time for which a solar system will last has also been calculated in terms of solar years. *Satya Yuga* consists of 17,28,000 years, *Treta Yuga* of 12,96,000 years, *Dwapar Yuga* of 8,64,000 years and the *Kali Yuga* of 4,32,000 years. Thus our Yugas together consist of 43,20,000 years, and this period is called a *Maha-Yuga*.

The Devata who controls time is called a *Manu*. After a period of 71 Maha Yugas, called a *Manwantara*, the Manu is replaced by another Manu. Fourteen such Manwantaras including the time intervening between two Manwantaras make one Kalpa, which therefore consists of 4,32,00,00,000 years.

Each world-system has a Brahma for its creator, a Vishnu for its preserver, and a Rudra or Siva for its destroyer. Of these three Devatas, Brahma is the youngest in age, then comes Vishnu, and Rudra is the oldest.

Brahma's day consists of one *Kalpa* (=4,32,00,00,000 human years), and his night of another Kalpa. It is said that Brahma lives for a 100 of his years. This means that he lives for 31,10,40,00,00,00,000 human years.

A thousand days of Brahma is equivalent to a Ghatika of Vishnu. Vishnu lives for a hundred of his own years, which will therefore consist of 93,31,20,00,00,00,00,00,000 human years. It will appear from this that several Brahmas come and go in the life-time of one Vishnu.

Twelve lacs of Vishnu's Ghatikas make, only a half Ghatika of Rudra. And it is said that Rudra lives for a

* *See Purana Sanhita.*

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hundred of his own years, which calculated in term of our years, will consist of 2,23,94,88,00,00.00,00,00,00,00,00,000 years. Several Vishnus rule in the life-time of Rudra.

Brahma, Vishnu and Rudra are not like ordinary Devatas. They do not die like ordinary mortal beings, but after they had their day, they merge into the supreme. These three are the last and final stages in the evolution of Devas.

A Brahmanda world—system lasts for the life of Rudra. At the end of the life of Rudra, the Brahmanda (solar system) is destroyed. Such destruction is called *Maha Pralaya*.

There are yet other kinds of Pralaya. Brahma is said to create by day and sleep at night. A Pralaya occurs when Brahma sleeps. Similarly Pralayas occur at Vishnu's and also at Rudra's nights.

Maha-Pralaya is the total and complete destruction of one Brahmanda. The Pralayas that occur at the night of Brahma and of Vishnu are partial destructions. Such Pralayas are called *Naimitlic Pralayas*.

At Brahma's night, three upper and seven lower Bhubanas or Lokas out of 14, are destroyed. When Vishnu sleeps, four upper worlds (*i.e.*, eleven in all) are destroyed, and when Rudra sleeps, five upper worlds (*i. e.*, twelve in all) are annihilated. When Rudra merges into Brahman, all the seven upper worlds, that is to say, all the fourteen worlds,—in fact, the whole Brahmanda melts into the Supreme one.

The Rishis have in this way calculated a portion of Eternal time with respect to a single Brahmanda. Only persons possessing the far-reaching vision of Yoga* could make these calculations, which stagger all conception, and apprehension by the ordinary human mind.

Space.—Space is also, like Time, without beginning and without end. Who can imagine the limits of space? Who knows how far the ten directions extend? Philosophical

*See *Yoga Darsana*, Chapter III.

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arguments also tend to show that these have no end. Vedic science maintains that it is as impossible to count the Jivas, as the myriads of Brahmandas around this little world of ours. But our revered Rishis consider a small portion of space, *viz.* that of one Brahmanda, by limiting it by Rashis (consisting of other solar systems immediately surrounding this solar system of ours,) just as they put limits to time of one Brahmanda by the life of a Rudra.

Each world system, consisting of its suns, moons, stars, planets, etc., is maintained in its position by the harmony of the forces of attraction and repulsion. And this revolving "wheel" of a world system is called the *Pitha* (पीठ) of the Brahmanda. * Similarly, the circular path on which our earth travels is its Pitha. The Rishis of old perceived that the forces of attraction and repulsion of the "wheel" have certain influence on human beings, and they have revealed to the world some wonderful truths concerning the same which is contained in Astronomy and Astrology. This mysterious influence which governs all human beings inhabiting the same planet, links them together in kinship. This is one of the reasons why our Rishis regarded "the whole world as relations" They advise us not only to "worship" our birth-place and our own country, but the whole earth. This is the Hindu conception of "patriotism."

Creation—The Hindu idea of creation may be briefly considered in three parts, namely,—

(1) The creation of the *Pinda* or the Jiva (the individual being),

The Pinda is of three kinds.†

(*a*) The *Sahaja Pinda*, or the Jivas of the first four stages of evolution.

(*b*) The *human Pinda*; and

(*c*) The Pinda of the Devatas.

* See *Sambhoo Gita.*

† See *Sambhoo Gita.*

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Our Shastras say that Pindas are found everywhere,—whether on the earth and in other *lokas*. They are in the five elements, and also in the sun, moon, stars, etc. Modern scientific men have come to recognise this truth to some extent.

(2) The creation of Brahmanda, or a solar-world system.

(3) The unbroken, continuous stream chain of creation, without beginning and without end.

The above are respectively called.*

(1) Adhibhuta creation.

(2) Adhi-daiva creation, and

(3) Adhyatma creation.

Of these, the first two have been held to have their beginning and end, while the third is eternal.

How a Jivatma, encased in the five sheaths comes into being by the tying of the knot of consciousness and matter (चिज्जड़ग्रन्थि) which takes place by virtue of the *Sahaja Karma*, and how again by the force of the same Karma, he is finally absorbed in the Supreme One, has been explained in the section on "the Law of Karma." By the study of that Law, it will be evident that the Jiva is freed from the operation of the Law of Karma, thus attaining Liberation, when he ceases to do *Jaiva Karma*, and lets himself be guided by *Sahaja Karma*. This is the main teaching of the *Bhagwad Gita* on Karma.

The creation of the Jiva is explained in the Hindu scriptures in this way: It has been said that Prakriti has three gunas or principles of creation, *viz.*, *Sattwa*, *Rajas* and *Tamas*. Now, when Prakriti begins to vibrate, the *Jivatma* (conscious Jiva) is tied to the *garb* (unconscious matter on the Tamas side of Prakriti). This is called चिज्जड़ग्रन्थि by this "tying" is born the Pinda or Jiva, first as a plant. The plant-Jiva

* *See Daivi Mimansa Darshana.*

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has only one sheath (कोष) developed, and man, the fully developed Jiva, all the five.

* The Jiva marches onwards towards perfection, going through 20 lacs of plant life, 11 lacs of germ life, 19 lacs of egg-born life, 34 lacs of womb-born life, until it reaches the stage of man. As a man, the Jiva passes through 2 lacs of barbarian life, and then comes to the stage of civilized man.†

The evolution of the Jiva in the first four stages is even, smooth, and unchecked by any hindrances and adverse forces. There are certain Devatas (gods) presiding over Jivas of each stage, called "Adhidaivas,"‡ who guide and take the Jiva from one *yoni* to another. The Jiva becomes fully developed, when he comes to the state of man. There is a class of Devatas, called Pitris, who help men in their evolution. Those men only who are much advanced in their evolution are helped by the Pitris.

These Pitris guide and help men, barbarians in the beginning, to come within the pale of civilized men. It is at this stage that they become eligible for cast (Varna) and Ashram, which has been dealt with more fully in the section on the Varna and Ashrama system. The human pinda now attains the Zenith of its evolution in the mortal world.

This is an envied state. For, in this state, the Jiva obtains the fullest scope for doing Karma, may rise to the position of Devas by virtue of his own karma; and may work out his own salvation. The Varna, Ashram, and the 16 sanskar systems are contrivances to help man to conquer karma, and go outside the operation of the Law of Karma. When man goes outside Jaiva Karma, he attains Freedom, which is the goal of the Jiva. This is called in the Shastras "Atyantic Pralaya" (absolute merging) of the Jiva. This is possible only in the human stage of the Jiva, and in no other.

* See the section on *evolution and re-incarnation*.
† See Shambhoo Gita.
‡ See the section on the occult world.

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Amongst the three kinds of creations, Adhi-daiva creation is that which is connected with the first creation of the Brahmanda. And the creation of the Pinda is the Adhibhoota creation. Just as the Pitris and the Devas are at the root of Adhibhoota creation, so Mulaprakriti and Parama-Purusha are at the root of the creation of the Brahmanda. The Brahmanda comes into being from the Parama-Purusha and His Shakti in the form of Mulaprakriti. The Parama-Purusha is merely a spectator. It is the Mulaprakriti endowed with the three gunas that transforms herself into all created things by virtue of Her principle of Rajas. Brahma, Vishnu and Rudra, the presiding Deities of creation, preservation and destruction respectively, have sprung with the help of the three principles of Rajas, Sattwa and Tamas.

Creation—given in the Sankhya system: From Mulaprakriti is evolved Mahat (universal intelligence), Ahankara (Egoism), five subtle particles of matter called Tanmatras, Manas (Mind), the five senses of action, the five senses of perception, and the five great Bhootas. The subtle and invisible five Bhootas themselves are, through the action of the three gunas on them, transformed into the other Tattwas.

The five "elements" come into existence in this way :— Akash existed from enternity. From akash is evolved Vayu (Air); from Vayu, Agni (Heat and light); from Agni, Jala (Water); and from Jala, Prithivi (Earth). This is the order at the time of creation. The order is reversed at Pralaya: That is to say, the earth first melts, and is converted into water; water into heat; heat into air; and air into Akash. And then Akash merges into the Mulaprakriti.

The three * gunas are found in every existent thing. In the beginning of the world, Mahat is created out of the total Sattwic portion of the five elements; Ahankara (Egoism), from the total Tamasa portion; and the Manas (Mind) from the Rajasic portion. Again, the organ of hearing is made

* See Surya Gita.

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up of the Sattwic portion of Akash; the organ of touch from the Sattwic portion of Vayu; the organ of vision from the Sattwic portion of Agni; the sense organ of taste from the Sattwic portion of water; and the organ of smelling from the Sattwic portion of earth. Similarly, the organ of speech is created out of the Rajasic portion of Akash; the hands out of the Rajasic portion of Vayu; the feet out of the Rajasic portion of fire; the organ of generation out of the Rajasic portion of water; and the organ of excretion out of the Rajasic portion of earth. Of all these Indriyas, the organ of generation and that of taste are most powerful, both being senses of knowledge as well as action. The organ of generation is extremely sensitive to touch and is also an organ of action. In the same way, tongue is an organ of taste, as well as of speech.

The five gross Bhootas as commonly seen in the world are formed in the following way: A gross Bhoota takes a half portion from one of the five Maha-Bhootas, and an eighth portion from each of the other four Maha-Bhootas. * The world with all things that we find around us, consists of the combination of the five gross Bhootas. Brahma with the help of his Ichha (will), creates, out of the 24 Tattwas mentioned above, this beautiful universe with its sun, moon, stars, planets and so forth; and all Jivas (Sahaja Pindas) in the four lower stages of evolu ion, and human and heavenly beings, and the fourteen worlds. This is the Adhidaiva creation. At Pralaya, all this merges into the ultimate cause. Then the universe is again created out of the 24 Tattwas, and again annihilated in due course of time. This cyclic repetition of creation goes for ever. It should be noted here that all the Brahmandas are not destroyed at one time. Any one Brahmanda, as any single being, may be annihilated at a certain time, but the rest remain. Hence the chain of creation is continuous and without beginning or end. This endless chain of creation has been called in our Shastras "Adhytma creation."

* See Panchikaran System of the Vedant Philosophy.

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The spectator of this eternal creation—the play of Prakriti, is Iswar. Creation, which is for the purpose of displaying the Purusha's own nature, and which is pervaded by Iswara is called the Virat-Purusha. Beyond this is the formless one the Para-Brahma.

DAIVA JAGAT.
THE OCCULT WORLD.
XIV.

Physical science has hitherto concerned itself with the purely materialistic view of nature. Latest researches are leading the savants into the subtler regions beyond the so-called matter. But the tendency is yet to devote all energy to the materialistic side only. It will be discovered later on that this is an unfortunate waste of power; but the time is yet distant. The world is always conservative, and afraid of unexpected discoveries. Only a few earnest students pursue their study fearlessly and succeed in moulding the world's aims and ways.

Free thought reached its highest stage in India, and the bold flight of the Indian mind, when it is properly understood, will convince the thinker that much of our energy at the present time is misdirected. The fact is while the modern world is busy with the analysis and synthesis of material objects to add to the happiness of mankind, India in the immemorial past discovered the true source of man's happiness, and established practical guidance soundly based on those discoveries.

While thus the modern world starts with the gross perceptible objects, the intuitive mind of India went beyond gross perceptions and was able to see worlds and planes and beings and constitutions, and destinies of animate as well as inanimate beings. It is our object to give in this section a general idea of the subtle worlds with which this material world of ours is intimately connected, and on which it de-

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pends for its progress and protection, the whole forming the subject of man's study.

Behind this material world then and before it, downward and upward of it, are worlds situated in their own occult connection with one another and suited to the evolution of each being in due conformity with a destined course, definitely perceivable by ordinary persons from the *Udvijja* or plant manifestation of life onward to humanity, and from humanity into higher and higher stages until the finality of all evolutions is reached.

We have shown elsewhere that by a gradual higher and higher manifestation of life in matter, the human stage of life is reached through four grades,—the *Udvijja* the plant; the *Swedaja*, the germ; the *Andaja*, the egg-born; and the *Jarayuja*, the sac-born. The culmination of this last is man, the conscious spiritual being of the lowest grade. If we call the world, plane or stage of this self-conscious individual, the central one to start with, then in a sense upward from it, are six more worlds, each representing a higher type of spirituality making a total of seven. The human world is similarly connected with a lower series of worlds seven in num ber to the lowest stage. Thus the universe as known to and conceivable ordinarily by us, is a vast existence made up of fourteen worlds or planes. What is known as the mortal world is but a part of a single stage in the series, though infinitely important regarding our human destiny. Modern science has gained a knowledge of the constitution of this world which is yet but imperfect when compared with the infinity in which the search of truth lies involved. Greatest geniuses have confessed that they are but gathering pebbles on the shore of the ocean of knowledge.

India starts from the subtle worlds and assigns to our gross world its proper position. The gross universe as perceivable by ordinary man is what we see around us, including the earth, the heavens, all other heavenly bodies, as far as our ideas about them can reach, about our solar system, of

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which we could take cognizance, our *Sthula Prapancha* (material world). It is lesser in size than a fourteenth part of the subtle universe with which it is in intimate connection. The fourteen worlds above mentioned are usually called a *Brahmanda*, and there is no end to the number of these Brahmandas. Out of these fourteen Lokas (worlds) seven of the worlds are called *Swargas*. and the other seven *Patalas*.* The *Bhu* or *Bhu-Loka* is the first of the seven upper Lokas, as already said; and the higher Loka connected with it is called the *Pitri Loka*. The whole *Mrityu Loka* in the Sthula Brahmanda is again but a fourth part of an aggregate of four worlds,—*Mrityu*, (mortal world), *Preta*, *Naraka* and *Pitri*—while itself it is less than a fourteenth of the whole Brahmanda just mentioned. † This four-fold existence belongs of course only to this, while other worlds above or below, have no such four-fold character.

Each Brahmanda (solar system) has its own creative, preservative and destructive agencies, *Brahma*, *Vishnu*, and *Mahesh*. These three god-heads are indestructible, though their number is infinite with the infinity of the Brahmandas. The lower seven worlds are the abodes of *Asuras*, and their capital is situated in (Patala Loka) the lowest of all. The King of the Asuras lives here. From his capital the King exercises control over all the seven Asura (lower) worlds. Very strict enforcement of the law is needed to be practised in the regions which is under the influence of *Tamas*, because the beings inhabiting these parts are of lower spirituality than the *Devas*. All kinds of misdeeds and mischiefs, abound in these, and the Asura-Rajya (seven lower worlds) therefore is always a scene of havoc and crimes and corresponding severe chastisements also.

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* The names of the seven upper Lokas in order are *Bhu*, *Bhuba*, *Swar*, *Maha*, *Jana*, *Tapa* and *Satya*.

And the names of the seven lower worlds are: *Atala*, *Vitala*, *Sutala*, *Talatala*, *Mahatala*, *Rasatala*, *Patala*.

† See *Shambhu Gita*.

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In man's habitation, the *Mrityu Loka*,* a better state of progress is reached, and Karma can be freely performed by man to improve his lot. The human king is here the king, and his social and moral progress takes place here. His further progress as a spiritual being is explained further on.†

At the third world *i.e.*, *Swar Loka*—the third of the seven upper Lokas from man's lies the capital of (Indra), the King of the Devas. The first Daiva world is man's, (including Pitri, Preta and Naraka) and as spirituality grows with each higher world, any kingly authority above man is needed up to Swar Loka, the third higher Loka only. Beyond these, the spirituality and wisdom of the inhabitants are so high as to require no law for their government, just as in a well-refined society, no such disciplinary or punitive measures are necessary, as are required to be put into practice in the government of barbarous, uncivilised classes.‡ In the remaining four higher regions Sattwa predominates. Indra is the King of the first three higher regions. His capital lies midway, and he has to control the first three worlds only, the human world also being under his general superintendence. Human kings govern their respective territories and *Dharma-Raj—Yama* governs the other three sections of the Bhu Loka *viz.*, Preta Loka, Naraka Loka and Pitri Loka.

The Asuras inhabit the seven Patalas, the Devas inhabit the seven Swargas, and there are infinite gradations of both. Practically man's world is the Bhu-Loka, and man is connected with all its four sub-worlds (the Mrityu-Loka, the Preta-Loka, the Pitri-Loka, and the Naraka-Loka). The controlling King of these is Yama, whose authority is direct in the Preta Loka and the Naraka Loka, and indirect in the Pitri Loka and the Mrityu Loka—our mortal world.

* Which is of course ¼ of Bhu Loka.

† See chapters on evolution, re-incarnation and Varnashrama.

‡ See Shambhu Gita.

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All the fourteen worlds have certain destinies. As with man, so with Brahma, Vishnu and Mahesh, there is a succession of days and nights. During Brahma's day or waking condition all creation thrives. When Brahma's night comes, or in other words, when Brahma goes to sleep, the whole of the Bhu-Loka together with the two upper worlds, and the seven (lower) Asura worlds go into annihilation. Then comes the period of Vishnu's sleep, and the fourth upper world then disappears. Then during Rudra's sleep, the fifth upper world is destroyed. The upper sixth and the seventh world are so high that they do not undergo any change until the destruction of the whole Brahmanda (solar system) takes place. *

The two highest worlds are the region where the highest representatives of Saguna Upasana (worship) and of Gnana (knowledge) live, and where the Liberations called *Samipya*, *Salokya* and *Sarupya* but not *Sayujya*, are realised. The higher Devas, the Mahatmas and higher Rishis live in these highest worlds.

Brahma, Vishnu and Mahesh are eternal. They never fall lower. They are *Iswaras*, not *Jivas*. There is no death for them as there is for the Jivas. They are absorbed into the Supreme on the disappearance of the whole Brahmanda, over which they preside.

The Devatas are of three kinds, *viz.*, *Devas*, *Rishis* and *Pitris*. † There are numerous sub-classes among them, and Varna and Asram dharma also prevails in their midst.

The Devas are *Nitya* (eternal) and *Naimittica* (temporary). Indra, Yama, 8 Basus, 11 Rudras, 12 Adityas, Varuna, Agni, &c., are Nitya as occupants of the Kingly office ‡ The individual occupants are liable to change, but the offices are permanent like what are called in law corporations sole. The Naimittica Devas are connected with or preside over,

* See Purana Sanhita.

† See Daivi Mimansa Philosophy.

‡ See Shambhu Gita.

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certain parts of the creation, namely, a locality, a river, a forest, a Pitha, any single repository of power or beauty, &c. * These Naimittica Devas appear with the objects they preside over, and disappear with them.

We now come to the destiny of man which immediately concerns us in the system under consideration. When man is fully developed, he becomes fit to advance himself to higher spirituality † The Devas and the Pitris and the Rishis come to the help of man in his upward course in various ways. The human king is an incarnation of Devata, partaking of the nature of Indra, Yama, &c., ‡ who are kings in Swarga and Preta a Pitri worlds. The Rishis and Devas incarnate themselves for the good and the spiritual advancement of humanity from time to time. The Pitris provide a father when a highly developed soul is needed to be born among men.

The main question in connection with spirituality is that of death and after. In the case of the ordinary man as evolved in his first human stage, death takes him to the Preta Loka, *i. e.*, the world of ghosts. Here there is little of conscious responsible Bhoga (experience),—it is like the case of insane persons in the world who move about, but are not responsive to the situation of enjoyment or suffering in which they find themselves. So with innocent Pretas generally. Persons in the lower stages of civilisation always go to the Preta Loka after death. At the appointed period men in the first stage return to our mortal world—Mrityu Loka. This alternate birth and death goes on until certain positive Karma gives a particular shape to the future existence.

The Sthula Sharira and the Mrityu Loka are conditions of *Bhoga*, and the Jiva is the *Bhoktu*. It is in the Sukshma Sharira that rebirth comes into play. The Sthula Sharira

* See Daivi Mimansa Philosophy.
† See Section on Evolution and re-incarnation.
‡ See Manu Smriti.

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dies in the ordinary course. But the Sukshma Sharira survives and helps rebirth. Besides being a Bhokta, man in this world is a *Karta* (doer) also, and this active side of his existence has everything to do with his future development.

In the relation he can keep with the three kinds of Karma—the *Sahaja*, the *Aisha* and the *Jaiva*, lies his destiny, (as explained in the section of Karma) and it is thus almost wholly in his hand. This is a supreme advantage, it will be remembered, accruing to man in his human stage in life-evolution. If he follows his individual Karma which may be good or bad as decided by the Shastras, the consequence will be correspondingly good or bad; the latter leads to his fall back into the lower stages of life, the former contributes to his spiritual advancement. The *Jaiva Karma* is capable of taking the Jiva to the highest stage,—the seventh higher world,—if he performs the Karma in conformity with the Shastras, conquering at the same time the recurrence of alternate birth and death. If he follows the *Aisha Karma*, he grows in power, gradually reaching the highest sources of power,—the *Trimurti* (Brahma, Vishnu and Mahesh) and ultimately becomes one with them. If he follows the *Sahaja Karma*, he enjoys the happiest and most useful and most powerful of all conditions, becoming a Jivan-Mukta in life, and Mukta after death.*

Short of this high goal, conscious Karma of either of the two sorts (Jaiva and Aisha), or both may be practised. In this connection the practice of Yoga plays a vital part. Every human being doing any responsible Karma is a practiser of Yoga in some form or other. The ordinary performer of *Kamya* or *Nitya*, or *Naimittic* Karma is unconsciously doing it under Yogic conditions. The Yogi is conscious of what he is doing, and can achieve positive progress, both his own as well as that of others. For example, the Karma Yogi at the Shraddha ceremony is able

* See Section on Mukti.

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to raise his consciousness to the Pitri Loka, and thus help the offering to reach the souls of the Pitris invoked at the Shraddha in whichever world the souls might be at the time. These facts are known to the Gnana Yogi by virtue of the knowledge he possesses of the five Sheaths * around the conscious soul. The five Sheaths pervade all worlds,—of the Devas and also of the Asuras. The Yogi of the higher class has the power to raise his consciousness into those regions. He can communicate with the Devas and in fact in proportion to his power can raise his Prana, Manas and Buddhi to any of the 14 worlds.

The Sthula Sharira is known to a great extent to modern physiologists. But life is yet a mystery to them. The Yogis alone have true knowledge of it. They command this knowledge on account of their knowledge of the Koshas—5 Sheaths. At the performance of Shraddha, the ordinary performer mechanically raises his Shakti to the superior worlds, while a Yogi does this consciously, reaching the worlds and souls concerned and gratifying them with offerings.

The path of Gnana † includes this knowledge, but is a more independent means of the growth of spirituality. The seven Darshanas are intended to help the soul on from plane to plane, or world to world in the seven-fold Daiva spheres as contrasted with the lower seven-fold Asura spheres.

To explain the philosophy of Karma in connection with the occult world in a more lucid way, clearly explained in Hindu Shastra that in Karma there is a three-fold destiny. The first involves the two paths called *Shukla Gati*, and *Krishna Gati*. The Krishna Gati produces repeated births and deaths, while the other Gati leads to Mukti without any interruption, and takes a man to the seventh highest ‡ Loka. The second leads to the four Muktis, ¶ but on the *Saguna*

* See section on Pitha.
† See sections on Planes of knowledge.
‡ See Bhagwat Gita.
¶ Salokya, Samipya, Sarupya and Sayujya Muktis.

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Sakama side, raising man to higher and higher power till at last he becomes one of the Trimurtis—the Brahma, Vishnu and Mahesh. The third, the last and the best, is what leads to *Jivan-Mukti*. The pure Jaiva Karma is one of a militant character, a work of heroic struggle in which one has to perform the *Shuddha* (pure) Karma, and avoid the *Ashuddha* (impure) Karma. By the performance of the Shudda Karma, man can reach the seventh world in the end, reaching the dignity of Mahatmas and obtaining Mukti directly. This is called the Shukla Gati.* The other Gati is the Krishna Gati. It has been said that in his primary human condition man alternately becomes Pitri and Man, by death and rebirth. Then by progress in Karma, he comes into connection with the Priti Loka and Naraka. For man in this condition, the Pitri Loka is the Swarga—the place of happiness; while Naraka is the place of suffering both involving conscious Bhoga. Again, the Pitri Loka is the place for Bhoga, and the mortal world is the place for Karma. The alternate recurrence, without further progress, from Mrityu Loka to Preta Loka, then Naraka, Preta and Mrityu Lokas, then Pitri, Preta Lokas and Mrityu Loka according to the nature of the Karma is the Krishna Gati.

The second case is the dedication of the Jaiva Karma to the Aisha Karma. By the performance of sacrifices winning the favour of the Devatas and rising to higher and higher powers with the desire of ruling, the Jiva wins the positions of the Devas themselves gradually realising Salokya, Samipya Sarupya and Sayujya Muktis, the last being selfless absorption into the object of devotion. The ideal of this Karma is to become one of the Trimurtis (Brahma, Vishnu and Mahesh). But the Sayujya of the Nirguna character must be distinguished from this. Here there is consciousness of self and power as realised in the Supreme deity, subject and object being distinct; while in the Nirguna Sayujya the condition is not one of subject and object, but self, and one only without a second.

* See Bhagwat Gita.

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The third which is the main philosophy of the Bhagwat Gita is the dedication of the Jaiva Karma to the Sahaja Karma, without having any thoughts of self (Nishkam Karma). All action is understood not as being done by the individual, but only as a part and parcel of the universal Karma treated with unconcern by the spirit, even, when the body and the senses are acting; this being understood as the performance of the Prakriti and not of the Jiva. This is the most applauded condition of *Jivan Mukti* easy for the right-minded man and superior to the other two above mentioned sorts of liberation. The body in the case of the Jivan-Mukta acts under the power of the *Prarabdha Karma*, and there is final Mukti at death. Thus all the worlds are governed by the law of Karma. This mortal world of ours is regarded by the Hindus as gross. That which regulates the workings of this mortal world is the subtle world, inhabited by Devas and Asuras. In the occult world the Devas stand for what is good and the Asuras for what is bad. Consequently we find good and bad propensities in the human world. Sometimes there is a struggle in the occult world between the Devas and the Asuras, which is reflected in the mortal world. This conflict of the Devas and Asuras has been described in some of our Puranas as in the Saptasati Gita.

As with the world at large, so with the individual. There is a constant struggle between the Devas and the Asuras, the good and the evil, in the human heart; and there is a correspondence of influences in the *Pinda*, and in the *Brahmanda*.

ABHIVYAKTI AND JANMANTARA.

Evolution and Re-incarnation.

XV.

Evolutionists know that man is a development from previous life. The Indian idea of evolution extends the theory both before and after the ordinarily recognised life. The first manifest life is recognised in the vegetable stage.

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Plant life is a common expression and consciousness is being posited for it in the most recent experiments on the subject, that life is discovered to be as interesting as that of any other being of sense and consciousness. From the most primary stage of plant life ferns or grasses or other forms, yet earlier, the most developed and varied structures have developed, such as the cocoa-palm to the mighty oak or the ever-branching banyan. But all fall within the vegetable kingdom. These are recognised in the Indian philosophy as the *Udbhijja*—the sprouting stage of life-consciousness. The first animal life according to the earlier conclusion of zoology is reptile life. It will be easily seen that this stage is a later one. The idea of the protoplasm now established in zoology shows the long chain in the evolution of life. Hindus do not stop at protoplasm and man. They go behind protoplasm and after the state of man. The Indian idea has based its enquiry on the first form assumed by the new evolute in the nature's changing stage. As sprouting is noted as the general characteristic in the first stage of plant life, so the vapour-born (germ) *Swedaja* is taken as the next stage; all minute germ life belongs to this class; the idea of the baccilli, germs of disease occurred to ancient India for long back, as a necessary stage before the idea of the more positively manifest life could develop. At the next stage is recognised another division,—*Andaja*, the egg-born life. It will be contended that the embryonic or egg-condition is common to all life whatever. But it should be remembered that these divisions, into stages of evolution are only conventional just as they are in all enquiry of such subjects *e.g.*, in the analysis of the white ray of light the vibgyor are not distinct compartments, but one developing infinitesimally their shades into another. Yet for convenience the seven colours are admitted as separate facts. Differences merge into unity when gradual growth from one type of being into another is admitted to be a perpetual fact. The anatomy in the case of the quadruped is found to be but the further development of the anatomy of the feathered biped and this

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can be traced back until we go back into the structure where animal life and plant life are hardly distinguishable, where the difficulty of defining animal life becomes patent but for this very reason that there is an underlying unity of structure in all stages of *Sthula Sharira* waiting only for opportunities of further manifestation.

The egg-born stage is noted to where the egg-condition in animal propagation becomes distinctly noticeable. In the further evolution of the animal the egg-born stage continues up to mammal life. In the succeeding stage, the egg-shell loses its strength and becomes a bare thin watery bag containing the embryo, which, when full-growm, is to leave the maternal womb and bursts the bag almost simultaneously. The distinguishing feature between the two stages being that while in the one case, the egg stands separate from and developes growth apart from the maternal womb, there is no such waiting required at this last stage; the uteric bag covering the fully developed mammal is called *Jarayu* and this fourth class is therefore named *Jarayuja*. The culmination of the *Jarayuja* stage is man. Man is then to be taken as a distinct stage of development of animal life. This fifth stage is considered fully developed condition in evolution.

There are stages of evolution after this culmination which western science has not yet rightly understood and which it will not understand until it assimilates Indian thought on the subject and discovers the nature of the next field of enquiry. The spontaneous operation of the law of nature which we may express by the Sanskrit term *Swabhavic* or *Sahaja Karma* developes the growth of life from the *Udbhijja* to the highest form of the *Jarayuja i. e.*, Man. † Man thus is a naturally evolved stage in the spontaneous course of nature. But when the stage of man is reached an extra-ordinary phenomenon is developed and the trend of nature's work itself meets with a new phase of activity. Man as a

† See the section on "Time, Space and Creation."

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reflecting animal becomes self-conscious in a distinct manner and developes *free will* which was not the characteristic at any previous animal stage in the line and the onward march of evolution. The very advantage of free will, the boon as it were for furthering his right and safe and glorious evolution towards the highest goal, acts as a clog in his course and with the animal instincts and passions and propensities predominant in his nature, he exercises that free will not in harmony and consonance with nature, but against it, so as to serve his individual purposes that are no longer suggested by nature, but invented by himself only to lower his aptitude for progress. He suffers in consequence and the goal and object of nature regarding his advance are frustrated.

If he had left himself to the motherly care of nature that nurtured him from the earliest *Udbhijja* condition of life to the previous stage, he could have smoothly and straightway gone on to the very goal that nature has in view, giving him Perfect Freedom and Absolute self-realisation. But instead of that smooth onward march man with the animal instincts yet violently aggressive, retarded his upward evolution and falling back into animality created for himself the lowest round of recurring life and death, undergoing a repeated struggle in the onward march from repeatedly incurred back stages of his animal evolution.

We will now try to show what man as an individual being is constituted of. At the very outset we are easily impressed by the fact that man's body is made out of the food that he eats, just as in the case of all the previous four stages of life-evolution,—the plant, the germ, the egg-born, and the sac-born.† But there is a subtler combination of elements entering into evolving life at each of these four stages. In the first or Udbhijya stage the food element consisting of gross substances predominates, in the next the *Swedaja*

† It has been stated in the section on *Time, Space and Creation* through how many lakhs of *yonis* the Jiva passes.

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stage, life manifests itself more emphatically as not so earth-bound as in the first plant stage; the (Prana) Vital-airs play an important part in this and the food element is only a foundation as it were of a growing upper structure at the next stage, the egg-born life, the mind force or mentality develops itself subordinating the previous two constituents. In this fourth or *Jarayuja* stage the expanding mental faculties of intelligence, imagination etc., unfold themselves as a culmination of the stage in the fully developed man. In this fifth stage the main powerful constituent feature of life is that of joy, which we may explain as due to a sense of the soul's independence not as actual realisation but the mere idea. † English words do not fully express what is meant in the description just given. We will therefore use the Sanskrit terminology which is not only clearly expressive but easily intelligible as well.

In the vegetable stage the sheath of gross food constituents *i.e.*, the *Annamaya Kosh* is all powerful; in the vapour-born stage the *Pranamaya Kosh i.e.*, the sheath of vital-airs grows superior to the gross, in the third the egg-born stage the *Manomaya Kosh* or the mind factor is predominant over the

† Thus we have four distinct stages of intellect, all abundantly illustrated in the animal and human worlds about us—all equally illustrated in the individual growth of the cosmic conscious mind and all four existing together in that mind as the first three exist together in ordinary human mind. These four stages are:—

1. The perceptual mind—the mind made up of percepts or sense impressions; 2. The mind made up of these and recepts—the so-called receptual mind, or in other words the mind of simple consciousness; 3. We have the mind made up of percepts, recepts and concepts—called sometimes the conceptual mind, or otherwise the self-conscious mind—the mind of self-consciousness; and 4. last, we have the intuitional mind—the mind whose highest element is not a recept or a concept, but an intuition. This is the mind in which sensation, simple consciousness, and self-consciousness are supplemented as crowned with cosmic consciousness.—"Cosmic Consciousness" p. 13.

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other two. In the sac-born or uteric stage the intelligence or the *Vignamaya kosh* rises to superiority. And in the human animal, the *Anandamaya kosh* or the factor of joy impulse is all-powerful. His evolution during the earlier stages of his human life being completed by degrees, man is able to establish a conscious connection with the world of higher beings than himself. The Devatas and Asuras who also have a gradation among them, possess higher physical and superphysical powers than man. Man becomes intimately connected with them in proportion to his own advance, until in the ultimate stage he enjoys all the bliss that may be desired by him and that is intended by nature for him. He enjoys perfect advancement in the happiness in this world and the highest bliss in the form of self-realisation from which there is no return to this painful existence.

The first manifestation of phenomenal life is philosophically explained as the knotting together of the conscious *chit* with the unconscious *Jada*. The untying of this knot is the necessary condition of the final beatitude. An essential condition of realising this desirable end is that man should yield himself up entirely into the hands of mother nature. The man—to receive the exalted endowment of which there is her question, must himself do something, must place himself (perhaps not intentionally or consciously) in the right mental attitude. What this is has been pointed out already many times both indirectly and directly, and may be once again indicated in the words of an undoubtedly inspired writer. (It is the deity or cosmic sense that speaks:—) "Once more listen to my excellent words,— most mysterious of all. Strongly I like you, therefore I will declare what is your welfare मन्मना भव ...to मा शुच 'on me place your mind, devote yourself to me, forsaking all else, come to me as your sole refuge, I will release you from all sin, from all doubt.'* And with a free will owned by him

* Bueke's "Cosmic Consciousness" p. 314.

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and the lower passions yet forceful, it is certainly not an easy task, no light work to withdraw from those forces and take the path of the spontaneous evolution. Man interferes and in his ignorance of what he is about, he interferes wilfully and suffers a fall where he could by quiet yielding to nature's motherly prompting have definitely advanced.

The law of Karma must be noticed in this connection. Nature's spontaneous Karma works only for the advancement of all individual beings. It meets with a hindrance in ignorant self-willed man and he himself has to be the sufferer for that. He falls into bondage in proportion to the interference he makes for enjoying the gross pleasures of life. His individual Karma ought, if he is rightly guided, to run on in harmony with Nature's Karma and then his pure progress is accelerated; the contrary is the case when he acts contrary wise.

The orderly advancement is certain, safe and uninterfered within all the four earlier stages.* When man is fully developed and acts independently by virtue of his free will, his conduct involves a question of life and death for him. While nature in her spontaneous course leads him on to Mukti, he with his connter-acting, robs himself of his own happy prospect and is an ever-standing spectacle of pity as we daily see him in this world.

A later part of this chapter treating of Varnashram Dharma will show the remedies provided against this perpetual contingency. Onward from here the subject will be intelligible to those who already believe that there are stages of advancing life beyond its evolution as man; and further that the microcosm man is a full and perfect type

* "Cf. The whole history of man as well as that of the organic world is simply the history of the evolution of new faculties one after the other, p. 308. Cosmic Consciousness".

In the self-conscious human being as we know him to-day, we have the psychic germ of not one higher race only, but of several—*Ibid.*

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of the macrocosm—the universe. The constituents physical and superphysical in both are the same; they emanate from one and the same source and after due stages of progress are re-absorbed into the same source, In Sanskrit terminology the *Pinda* and the *Brahmanda* are the same.

Now the Brahmanda has been determined by Hindu philosophers to be fourteen-fold and from a central plane are conceived *Sapta Swargas* and *Sapta Patalas* * in opposite directions, the former being deemed as being above the plane, the latter below it. The human being has to bear all the responsibility, by the very fact of his evolution and satisfying his connection with these worlds. They are related to his being as helpful in view of his progress or harmful as leading him to fall.

It is in man's power to have direct knowledge of these worlds and having risen to the middle plane in Nature' own course of his evolution, he has to administer to his progress upward by subordinating his animal instincts and developing the spiritual ones. He succeeds in developing the inner sight and is able to enjoy a vision of all in proportion to his progress. The progress is a matter of man's achievement. Nature is indeed furthering his higher evolution, just as She had been doing through the earlier four stages of Udbhijja, Svedaja, Andaja and Jarayuja. But Nature further blesses him with a power at the very stage of his human evolution. It is a power and as such it depends on its master and user to obtain good from its use or reap evil from its abuse. The free will that comes to Man, the Self Consciousness, the reflecting power is that power and as already said, it is on his willingness to use this power rightly that he will help on the course of evolution started by Nature. His connection with the other worlds is the vital point in the case.

Uncivilised man in evolution is subject to life and death and re-birth and re-death in his own sphere until his free will

* See section on occult world.

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improves his lot. In the previous four stages of evolution, the animal perfection came to man without any hindrance to his progress from an inferior to a higher type of life. Nature then was all powerful and her task was to lead the individual onward to the human stage until free will was developed. But at this stage the force of Nature although helpful to the full extent, gives up mastery and the reins of power into the hands of the properly developed individual soul. He understands what is right for him and what is wrong; where the animal is predominant in him and where he should rise superior as man. Until the judgment resulting from this knowledge bears on his conduct, he is subject to the cycle of birth and re-birth, death and re-death. Death takes the soul to the land of the ghosts called the *Preta Loka* which he inhabits until another body for re-birth is developed, but there is no progress but only the alternate ingress and egress into *Pretatwa* and *Manushyatwa*. He is not sent back into the animal stages again unless his will corrupts him and retards his evolution. For it is equally possible in that case that he will fall into a backward stage of life and undergo all the evils of it.

In the earliest uncivilised condition the natural man as we may call him does not harm his own interest and remains passive. He experiences the *Preta* life after death. Then, if by positive effort of will, he improves his lot, his next higher experience is in connection with the *Pitrilōka*, while persisting in a degrading use of his will he will go down to the *Naraka* world. In the *Pitriloka* the soul of man attains fitness to rise to the *Devaloka* (worlds of Devas) from which there is a little danger of falling back to the *Bhuloka* (mortal world). The first four *Bhuloka*, *Pretaloka*, *Pitriloka* and *Narakaloka* all are the lower set of worlds connected with our *Bhuloka*, from the *Devaloka* the higher worlds are enjoyed by a safer progress, the Pitris help the soul to rise to the *Devaloka* and he goes on receiving help in the way from the Devas and Rishis until he reaches the *Satyaloka* the 7th highest one which is also called *Gnanaloka*.

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To reach this final goal a three-fold purification is necessary—*Adhibhuta Shuddhi*, *Adhidaiva Shuddhi* and *Adhyatma Shuddhi*; the latter two proceed from *Karma*, *Upasana* and *Gnana* with the help of the Devas and of the Rishis; Karma and Upasana have been treated of in separate chapters * and Gnana is the gradually rising realisation of knowledge † as developed in the Darshanas which also are explained in due order in other chapters. The first—the *Adhibhuta Shuddhi* which depends by far on the disciplining of the body and control over external circumstances, is attained by means of the main factor of the special Dharma of Hindus—the *Varnashram Dharma.* ‡ The help of the Pitris plays an important part in the progress of the soul in the stage in which the larger part of life has to be passed by man.

From the beginning of the knotting up of Chit and Jada as described in the section on the Law of Karma, up to the evolution of man at this stage, the progress is almost automatical, being the result of Nature's own Karma, the Sahaja Karma. This progress needs not be understood as re-incarnation of the Soul, which will be pointed out as an essential fact in the progress under Jaiva Karma next treated of. In this progress there is no responsible Conscious Karma on the part of the Soul, but such Karma as is helped on by the Devatas for general advancement of the Soul to a stage of ability to perform responsible Karma which has been called Jaiva Karma by Karma Mimansa Darsana. § The four stages of pre-human progress comprehend 84 lacs of Yonis, each stage being a Group-Soul under the care a particular Devata. In the succession of births in each of the four kingdoms, there is no delay in passing from one Yoni to another. But when one whole kingdom is over, some time is taken by the Devatas before the progress in the next kingdom commences. When

* Karma in chapters 4 and 20. Upasana in chapters from 5 to 11.

† See chapters from 12 to 16.

‡ Dealt with in a separate chapter.

§ See Karma Mimansa Philosophy of Bharadwaja.

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all the five Koshas are developed as in the earliest human stage the human Soul becomes fit for performing the Jaiva Karma, subjecting himself to responsibility for the results of his action, going under the name of *Papa* (sin) and *Punya* (holy merit). Here is man conscious of himself as an individual being and this consciousness is so intense that in the beginning of his evolution in this primary human condition, he takes on the Preta (ghost) body corresponding to his human personality under-going a recurrence of Preta and Man, until his Jaiva Karma helps him to rise to higher stages of spirituality. This progress requires as many as two lacs of Yonis to pass through. After this he is able to evolve himself by the force of his own Karma into the *Pitri* and higher worlds, going higher and higher in proportion to his Karma.

So complete is the conception and conviction of the Indian mind regarding the existence of rising spiritual worlds already spoken of, that there is nothing like a question or doubt regarding re-incarnation of the human Soul in the Hindu mind. The philosophy of the Hindus starts with enunciating the futility of the doctrine of taking the body as the Soul,—the atheistic view.

In the natural course of evolution there is no fall backward except as a matter of punishment, as in the case of criminals, and the progress from the fallen condition will be to humanity and no intermediate lower stages, for example, Bharata * was re-born as an antelope, and was immediately restored to humanity after the death of that body.

Man is equally apt to rise or fall to any one of the 14 worlds, the seven lower ones, or the seven higher ones. He may be undergoing the revolution of the cycle of birth and death, involving appearance in the worlds of Preta, Pitri, Narak etc. And he may as well become an Asura or Devata through this same human stage according to the nature of his Karma.

* See Vishnu Bhagwata Purana.

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VEDIC DARSHAN.

Hindu Philosophy.

XVI.

We have already dealt with the seven upper Planes of Knowledge in another Section and we have also shown in it that each of the Seven Systems of Hindu Philosophy is connected with a plane of knowledge. As the Seven Planes of Knowledge are complete and comprehensive, so are the Seven Systems of Philosophy; and they include all schools of Hindu Philosophy. The Darshanas of the Shaiva sect such as Pashupata Darshana, and Shaiva Darshana &c., and the Darshanas of the Shaktas, such as several Tantric Systems of Philosophy, and also the Systems of the Vaishnava sect, consisting of the doctrine of Dualism, and qualified Dualism and so on are all included in one or other of the aforesaid Seven Systems of Hindu Philosophy.

We can divide these Seven Systems into three Groups (Prasthanas). The first group is called *Padartha-Vada* group, the second is *Sankhya-Pravachana*, and the third is the *Mimansa group*.

The Seven System of Philosophy are:—

1. The Nyaya System.
2. The Vaisheshika System.
3. The Yoga System.
4. The Sankhya System.
5. The Karma Mimamsa System.
    (*a*) The first half by Bharadwaja; and
    (*b*) The second half by Jaimini.
6. The Daivi Mimamsa System.
7. The Brahma Mimamsa or the Vedanta System.

Thus we find that the division of philosophy into Seven Systems is a perfectly natural division. The first two are called Padartha-Vada group, the third and the fourth belong to the Sankhya group; and the last three to the Mimamsa group of Philosophy.

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The term "Six Systems of Philosophy" which is met with in modern books has been borrowed from the Jains and the Buddhists; for their Philosophy was called the "Six Systems of Philosophy." In imitation of the atheistic philosophy of the Jains and the Buddhists, our Vedic philosophy has been named "Six Systems of Vedic Philosophy." The expression "Six Systems of Philosophy" does not occur in a single work of the Rishis.

The aim of the Seven Darshanas—All the Seven Systems lead to the one goal of Wisdom, *viz.*, seeing the Self as Real, and everything else as unreal. All the Schools start with the enquiry: What is the way to attain perfect Beatitude, Moksha, or Salvation? They all assert that the deliverance from the bond of re-births and from pain, here and hereafter, is secured only by knowledge. The aim of all these philosophies is to point out what this knowledge is.

There is as a fact no antagonism in the Seven Systems. They are best understood by being viewed in relation to each other. They form in their entirety one great scheme of Philosophic truth, leading to One Goal. All Systems have but one object in view—to rescue men from miseries and sufferings and re-births. The way of rescue is one and the same, the removal of ignorance, of false knowledge, which takes the unreal to be real, such ignorance being the prime cause of bondage and misery. When such ignorance is removed by true knowledge, there is Moksha.

1. Nyaya Philosophy.—The founder of this System of Philosophy was Goutama. It aims to lead to the goal with the help of logical reasoning as the main thing. Goutama in this Nyaya system sets out, like the founders of other systems, with the enquiry: What is the way to obtain Nishreyasa (Perfect Beatitude)? And he then asserts that Perfect Knowledge or Knowledge of Truth is the only means.—This Knowledge embraces a variety of subjects but is chiefly directed to the true nature of the Soul as distinct from the body. He who obtains this knowledge is freed from all pains

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and evils of life here and hereafter, and goes beyond all re-births. In fact he attains Nisreyasa,—Perfect Beatitude, and Moksha,—final Liberation.

The pains to which the human life is subject are due to the Soul's Connection and union with matter. *i. e.*, the material body, and its continued and frequent re-births. These births are 'the results of the human mind's constant *pravritti* (activity), which produces Karma. And Karma again produces results, requiring rewards for meritorious deeds and punishments for evil acts.

The *pravritti* of the mind has sprung from the fault of dislike, or desire, or stupidity. The origin of these defects is traced to *Mithya jnana* or wrong Knowledge, or ignorance. The Nyaya intends to remove this ignorance concerning the Soul and the Universe by the True Knowledge. This will destroy the faults of desire and dislike, with that will pass away *Pravritti*. Re-births will then cease, and pain and misery will be entirely removed. The removal of all pains and the restoration of the Soul to its original State of Rest is *Nisreyasa* which is the *Summum bonum* at which the Nyaya aims.

The Nisreyasa is to be attained through Knowledge, which means the conviction of the Soul's eternal existence distinct from the body. Goutama enumerates sixteen topics to be studied which will help one to attain True Knowledge, They are as follows:—

1. *Pramana*, means of right Knowledge.
2. *Prameya*, object of right Knowledge.
3. *Samshaya*, doubt.
4. *Prayojana*, motive, purpose.
5. *Drishtanta*, illustration.
6. *Siddhanta*, proved truth.
7. *Avayava*, members, or syllogistic premises.
8. *Tarka*, Confutation.
9. *Nirnaya*, Decision, ascertainment.

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10. *Vada*, discussion for arriving at truth.
11. *Jalpa*, some how to support one's own statement without regard to truth.
12. *Vitanda*, Cavil.
13. *Hetwabhas*, fallacy.
14. *Chhala*, perversion, quibble.
15. *Jati*, futility.
16. *Nigraha-Sthan*, confutation, occasion for rebuke.

The aim of Nyaya is to prove that which is to be proved. What then is to be proved? The Nyaya answers: The Soul.

II. *Vaisheshick Philosophy.*—This system of Philosophy which has Kanad for its founder also starts with the enquiry: What is the way to attain Pefect Beatitude (Nisreyasa)? It asserts that Deliverance (Moksha) is only to be attained by the Knowledge of Truth. And the Knowledge of Truth comes by discussion of the agreement and disagreemnnt of the *Six Padarthas* or Categories.

These Six Padarthas, the Objects of Knowledge, are the following:—

1. *Dravya*, Substance.
2. *Guna*, quality.
3. *Karma*, Action or motion.
4. *Samanya*, Genus.
5. *Vishesha*, Species.
6. *Samavaya*, Intimate relation or Combination.

To the above six categories, the Commentators add seventh, called *abhava*, non-existence, which has been included in the categories to bring out clearly the meaning of *bhava*, or existence by showing the contrast between the two and though Kanada has not expressly enumerated abhava as one of the categories, yet he deals with it. So the categories might be taken as seven.

Substance is the Sole Substratum. It is existent, non-eternal and possesses qualities and actions. It is the intimate cause of an aggregate effect or product.

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Substance is divided into nine classes, *viz*:—

1. Earth.
2. Water.
3. Energy.
4. Air.
5. Ether (Atma).
6. Time.
7. Space.
8. Soul (Atma).
9. Mind.

Kanada regards the Soul as ubiquitous and infinite,—it has the qualities of number and the like, which are possessed by space and time. Its existence is proved by the I-ness (self-identity) and also from the fact that there is an agent who controls the Senses, as a knife cuts. Without it, the Senses would be useless, for they are instruments of an unseen Ruler.

All material Substances, according to Kanada, are primarily Atoms and secondarily aggregates of atoms. They are eternal in Atoms, and transient in aggregates. Kanada thus explains the "existence", and "aggregation" of atoms.

Kanada dwells on the categories to the minutest point,—so much so that perhaps it includes all that modern physical Science says. In fact his system is a diagnosis of Nature (Matter),—of what we perceive by the Senses. In Kanada's opinion therefore the study of Nature to the minutest point, to understand Her thoroughly, thus being able to see the difference of the Soul with Nature, is the way to Final Beatitude.

III. *The Yoga Philosophy*:—Patanjali the founder of this system says that God, Iswara, the Supreme Ruler is a Soul or Spirit distinct from other Souls, unaffected by the ills with which they are beset, unconcerned with good or bad deeds

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and their consequences, and with passing thoughts. In him is the utmost Omniscience. He is infinite and unlimited by time.

The Yoga system further says: Objects capable of degrees reach their limit somewhere, as smallness in atoms, and magnitude in Ether; so Knowledge, which more or less is in all beings, must reach its extreme limit somewhere, and that somewhere, cannot be anywhere else but in Iswara.

Patanjali then points out the means by which pains can be avoided, re-births prevented, and Final Beatitude attained. According to him one of the means of Liberation is Union with God,—the complete merging into the Supreme One.

The system of Philosophy under discussion is rather a Science than a Philosophy. It deals with the practical means by which *complete union with Iswara* can be attained. It has left most part of the philosophical side of its system to be dealt with by the Sankhya.

Patanjali has discussed his Philosophy in four chapters. The first deals with *Samadhi* or trance, the second, the means of its attainment, the third, the transcendent powers obtained by it, and the fourth, *Kaivlaya* or Union with Iswara.

How is this Kaivalya to be attained by man? The Yoga replies: By Samadhi. And what is this Samadhi and how is it to be gained? This is the main question that Patanjali attempts to answer in his Yoga Sutras.

The Yoga starts with the resolve that pain, here and hereafter, must be prevented. The evil with which man has to contend lies, according to Patanjali, in the various mental states. How is this to be done? How is the thinking principle of the mind to be brought under complete control? How is the mind to be made *perfectly calm*, as this is the only way to attain Samadhi or trance? Patanjali says: "Yoga is the hindering of the modifications of the thinking principle of the mind". The Yoga is that state in which the mind is

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perfectly stilled,—in which complete separation of the Soul has taken place with the body, and therefore mind's occupation is gone. Yet the Soul remains awhile invested with body and works, as the potter's wheel continues whirling for a time by the force of the impulse given to it previously. Therefore Yoga and its result,—Samadhi and Kaivalya, can be attained even in this life.

The Yoga then goes on to describe the different steps by which Kaivalya can be attained. They are eight in number, namely :—

1. *Yama*, control of the Senses.
2. *Niyama*, to acquire purification of the mental faculties.

These two prepare one for the practice of Yoga.

3. *Asana*, bodily postures that help meditation.
4. *Pranayam*, control of the Prana through the control of breaths.
5. *Pratyahara*, gathering the Senses inwards.
6. *Dharana*, holding the mind to a certain point in the supersensual world.
7. *Dhyana*, mind's remaining fixed in an unbroken current in God.
8. *Samadhi*, trance, or super-consciousness.

This great Samadhi is the end of Yoga, this Union of the human Soul with the Supreme Soul. This is the State in which man does not exist, but only the Supreme One. This is *Kaivalya*.

IV. *The Sankhya Philosophy*.—The system of Philosophy has the great Rishi Kapila for its founder. The Sankhya system avoids the discussion of the existence of God. It does not say that there is no God. It simply says that the existence of God will not be attempted to be proved by the Sankhya. The Sankhya is not an atheistic philosophy, as it is erroneously supposed by many. It holds that God can be perceived and seen, but only by super-consciousness.

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The Sankhya tries to find the way by which man can be made happy here and hereafter and to point out the way by which he can attain Moksha.

Complete and perpetual exemption from every sort of ill is the Moksha which the Sankhya proposes to attain by the acquisition of True and Perfect Knowledge.

True and Perfect Knowledge by which deliverance from all evils is attainable consists in rightly understanding and discriminating the Twenty-five Principles (Tattwas).

The following are the Twenty-five Principles enumerated by the Sankhyas :—

1. *Prakriti*, (Mula: prakriti, or Pradhana, Nature, primordial matter in a subtle state.)
2. *Buddhi*, or *Mahat*, (Consciousness, Intelligence).
3. *Ahamkara*, (Egoism, Self-Consciousness).
4-8. *Five Tanmatras*, (Subtle particles).
9-19. Five *Gnana Indriya*, five *Karma Indriya* and *Manas i. e.* five organs of Senses, five organs of action and the mind.
20-24. The five *Bhootas*—five elements *viz.*, earth, water, fire, air and ether.
25. *Purusha*. (Atma, Soul or Self).

Prakriti or Pradhan (Nature) is the plastic origin, or the universal material cause of all things. It is eternal matter, an extremely varified essence, out of which everything in the universe has been built up.

By the side of this Eternal and Infinite *Prakriti* stands *Purusha* or Atma (Soul). The Soul is neither produced nor productive. It is unchangeable and immaterial.

The Purusha is innumerable in number. It exists in multitudes from eternity. It exists along with Prakriti. It is united to Prakriti in order to contemplate Her and be abstracted from Her. By the union of Purusha and Prakriti Creation, consisting of the other principles takes place.

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All the changes, expansions, manifestations and developments of Prakriti in Creation are due to Her three inherent Gunas, or principles of Creation, namely, *Sattwa*, *Rajas* and *Tamas*.

The first and highest is Sattwa. It is alleviating, enlightening, attended with happiness, and virtue predominates in it. The second is Rajas. It is active, and attended with misery. The third and the lowest is Tamas. It is heavy and obstructive, attended with sorrow and dulness. These three Gunas are not mere accidents, or qualities of Prakriti, but are of Her essence and substance, and enter into Her composition.

Thus we find that Prakriti and Purusha exist from eternity in a mysterious union. Prakriti, on account of Her three *Gunas*, is productive and produces this universe. The result of this mysterious union is production of Mahat or Buddhi (Understanding, Intelligence, Super-Consciousness). It is the first Creation of Prakriti.

From Buddhi proceeds Ahamkara (Egoism) which brings the perception of *I am*. From this Ahamkara are produced the five Principles, called Tanmatras, which are five subtle particles or atoms. The five grosser elements are earth, water, fire, air, and ether. From Ahamkara are also produced eleven organs of Sense and action (Indriyas), five (eyes, ears, &c.,) being those of Knowledge, and five (hands, feet &c.) of action. The remaining eleventh sense is internal,— an organ both of Knowledge and action. This organ is termed Manas or Mind.

These eleven organs with Ahamkara and Buddhi are thirteen "Instruments of Knowledge." An external organ of Knowledge brings in the sensation, the internal organ (mind) then examines. Ahamkara appropriates the perception as being the perceiver's own; Buddhi resolves, and an organ of action executes.

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The desire of Purusha is fruition or Liberation. For this purpose He is in the first place invested with a subtle body, formed only of all the above-mentioned principles, except the five grosser elements. This person or subtle body is called *Linga Sarira* or *Sukshma Sarira*. It is affected by sentiments, but incapable of enjoyment until invested with the grosser body (*Sthula Sarira*).

For the purpose of fruition or enjoyment, Purusha clad in this subtle frame, is invested with a grosser body composed of all the five gross elements. This grosser body is perishable.

Corporeal creation, consisting of Souls invested with bodies, comprises many orders of beings.

In all this creation, Purusha experiences ills arising from decay and death, evils and miseries. Thus it passes through innumerable re-incarnations till it is finally liberated from its union with Prakriti. How is this Liberation to be attained ? It is attained by Perfect Knowledge of the five and twenty principles. But this Liberation naturally takes place at the end; for Purusha desists, because he has seen Prakriti in all Her phases. And She too desists, for She has nothing more to show.

V. (*a*) *Bharadwaja's* Karma *Mimamsa Philosophy.*—This system deals mainly with the mysteries of action and the Law of Karma. It is divided into four chapters. The first deals with the following topics :—

1. Dharma.
2. Divisions and Sub-divisions of Dharma.
3. The nature of God, His powers.
4. Dharma for men and for women.
5. Rules of good conduct.
6. Asramadharma and Caste dharma.
7. Chastity of women.
8. Karma as connected with *papa* and *punya;* and so on.

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The second chapter deals with Seed of Karma, and discusses how Karma is the cause of in-born impulses and tendencies ; the relation of Karma to Creation, which is said to be dependent on Karma; the scientific explanation of caste and Asram Systems; re-incarnation of Souls, and the 16 Vaidic Sanskaras, their philosophy, and how the purification of Karma is attained by the purification of Sanskara, and so on.

The third chapter deals mainly with Karma, its nature, its relation to in-born impulses and tendencies and to Law of Karma in general, the philosophy of re-incarnation, the three kinds of principal Karma, *i. e.*, *Jaiva Karma*, *Aisha Karma* and *Sahaja Karma** and similar topics.

The fourth and the last chapter deals with :—

Moksha or liberation : how it can be attained by good and virtuous acts; what is renunciation; how to control Nature; special aspects of Karma, and other topics.

V. (*b*) *Jaimini's Karma Mimansa System*—This is rather a defence of the Vedic rites and rituals than a philosophy. Its whole scope is the ascertainment of Dharma. Dharma here signifying Sacrifices, Rites, Rituals, and other acts of religion ordained in the Vedas.

Both these two systems together, namely V (*a*) and V (*b*) form one system, called the Mimamsa System, of which V (*a*) is the first part, and V (*b*) the second. The first part deals with the law of Karma in general, the second deals with the Vedic System of Karma, *i. e.* Vedic rites and ceremonies and sacrifices.

VI. *Daivi Mimamsa Philosophy.*—This System lays emphasis on the Blissful Character of the Supreme and holds that Brahman and its Shakti, like fire and its burning quality, are identical; that creation proceeds from Shakti; and urges

*These have been explained at length on the section on the Law of Karma.

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its followers to see God in His three aspects of *Brahma*, *Ishwara* and *Virat*. It holds that the Supreme Lord is Love, and is of the nature of unutterable Bliss. (रसो वै सः ; आनन्दरूपं परमं यद्विभाति) The aim of man ought to be to try to obtain that Holy Love and Bliss and be immersed in it.

A man's love for his brother, or his sister, or his son or wife, his reverence for his superiors; all this is but the shadow of the Great Love which pervades everything.*

How to acquire this holy Love for God? Various methods are prescribed for the Bhakta or the traveller on this path, some of which are: Hearing His name, uttering and singing His name, reciting hymns in praise of Him, worshipping Him, meditating on Him in solitude, serving the country and fellow-beings with the thought that he is serving Him he loves, &c.

This is the first stage (called *Vaidhi*) of devotion to God. This is acquired by practice.

The second stage (called *Ragatmica Bhakti*) of the Bhakta arrives when he establishes one of the following relations with God, and loves Him as such.

A Bhakta may regard himself either as God's servant or as His friend, or as His son, or as his lover.

When by continued practices, a Bhakta's feelings of devotion to God intensify, and rise to the highest pitch, he sees his Object of Love everywhere and in everything,—in which state he is one with the Supreme Being. This is the third and last stage of the Bhakta. This is called *Para Bhakti*.

The first chapter of this System of Philosophy deals with the above considerations. The remaining chapters deal with Devatas, Rishis and Pitris; the creation of the subtle worlds, and their influence on and relation to, this physical world; and how liberation is possible through Bhakti.

*This subject has been dealt with in the section on Bhakti.

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Some of the topics discussed in this system of Philosophy have been drawn upon to explain and illustrate the Sections on "The Occult world," and "Worship."

VII. The *Vedanta Philosophy.*—

This is the most important of all the Hindu Philosophies. In fact, it is *the last thing in all Philosophy*. The great structure of the Hindu religion stands on the strong foundation of the Vedanta Philosophy.

It is a development of the Philosophy of the Vedas,—especially that of the Upanishads. The great Rishi, Veda-Vyasa wrote his wonderful *Brahma-Sutras* based on the Philosophy of the Vedas and the Upanishads. Then many great and learned men wrote commentaries on them, and thus fully developed the Vedanta Philosophy.

The Vedanta Sutra begins: "Now, therefore is the enquiry concerning Brahma, the Supreme One."

"He is that, whence are the creation, continuance, and dissolution."

"He is the Omnipotent Creator of the worlds, and Omniscient Author of revelation."

"This appears from the import and right understanding of the Vedas.'

In the first chapter of the Sutras, the nature of the Supreme One has been discussed. Innumerable passages have been quoted from the various Upanishads. We shall quote a few.

The most important tenet of the Vedanta is that the Supreme One is the material as well as the efficient and instrumental cause of the universe.

Holding that there is absolutely *nothing else in the whole universe but That One*, the Vedanta goes on to describe the nature of That One.

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"He wished to be many and prolific, and became manifold." (Chhandogya.)

Therefore He is a Sentient Being, consequently rational and not insensible as the Prakriti of the Sankhyas.

Then again—

" The Omnipotent, Omniscient, Sentient, Cause of the Universe is essentially happy. He is the ethereal element from which all things proceed and to which all turn. He is the breath in which all beings merge and from which all rise. He is the *light* which shines in heaven and in all places high and low,—everywhere throughout the world and within the human body. He is the life breath and intelligent self,—immortal, undying and ever blissful" (Chhandogya).

"Brahman is eternal, omniscient, pervader of all things, ever satisfied in Nature, ever pure, intelligent and free. He is Holy Knowledge and Pure Bliss and Joy".

"Brahman is Supreme,—Supreme and all-excellent, and pervading the body of each existent thing, He dwells deep in all existences. He encompasses and regulates the universe."

"The Brahman is the cause as well as the effect. Brahman is one without a second. He is not separate from the embodied Self. He is the Soul, and the Soul is He."

"The same earth exhibits diamonds, rocks, oysters, &c., the same soil produces a diversity of plants; the same food is converted into various excrescences,— hair, nails, &c. As milk changes to curd, and water to ice, so is Brahman variously transformed and diversified without any external aid. In like manner, the spider spins his web out of his own substances, spirits assume various shapes, crows propagate without males, the lotus proceeds from pond to pond without the power of motions. That Brahman is entire and has no parts is no objection. He is not wholly trans-

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formed into worldly appearances. Various changes are presented to the same dreaming Soul. Diverse illusory shapes and disguises are assumed by the same spirit."

"Unfairness and want of mercy are not to be imputed to Him, because some are happy, others are miserable and others again under both pleasure and pain. Everyone has his lot fixed according to his Karma and merits,—his previous virtues and vice in a former state of the universe, which has no beginning in time. The rain-cloud distributes rain freely and impartially, yet the sprout varies according to the seeds."

The Soul is immortal. Individual Souls are in the Vedas compared to sparks issuing from a blazing fire. The Soul is eternal and unborn. Its emanation is no birth and no original production. It is perpetually existent and conscious, not merely by association with the mind, as the Vaisheshiks hold.

The Soul is not of finite dimensions, nor minutely small, abiding within the heart and no bigger than the hundredth part of a hundredth of a hair's point (*i. e.* ethereal). On the contrary, being identical with the Supreme Brahman, it participates of its infinity.

The Soul is active, and not merely passive as the Sankhyas maintain. Its activity, however, is not essential. As the carpenter, tools in hand, toils and suffers, so the Soul in conjunction with its instruments, *i. e.*, body, senses, organs,—is active, and quitting them, reposes.

Blind in the darkness of ignorance, the Soul is guided in its actions and fruition, in its attaiment of Knowledge and consequent liberation and bliss, by the Supreme Ruler, who causes it to act conformably with its previous resolves.

The Soul is, as it were, a portion of the Supreme Ruler, as a spark of fire. The Supreme, however, does not partake of the pain and pleasure of which the human Soul is conscious.

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As the Sun's image, reflected in water, is termulous, quaking with the undulations of the pool, without however affecting other watery images and the solar orbit, so the sufferings of one individual affect not another, nor the Infinite One.

Such being the state of man,—how is it then that he feels that his existence is different from the Supreme One, and from the Universe? If there is nothing else in the universe but That One, if his Soul is one with the Supreme Soul,—how is it then that he feels the existence of Ego in him?

The Vedanta replies that this is due to his *Ignorance*. Whence does this ignorance come? When the Supreme One evolves from Himself the Universe, He places it under the influence of *Maya* which prevents one from knowing the real character of the Universe.

Maya is some indescribable force or power of Brahman, which possesses everything in the universe. Influenced by Her, men forget their real nature, but consider that each has a separate and independent existence. In fact, this universe is the creation of Maya, having absolutely no reality behind it. There is no *real existence* of anything in the universe, except that of Brahman. Everything else is the result of the mysterious Maya. Like the Sankhya, the Vedanta does not admit the separate existence of Purusha and Prakriti. It holds that Prakriti and Purusha are but two separate manifestations of One, the Supreme Soul, the Brahman. The cause of these manifestations is Maya.

Not knowing his real nature through Maya is man's *Ignorance*. So long as he will grovel in this ignorance, so long as he will identify himself with his body,—so long he will have to pass through many births and deaths, through pleasure and pain. When he will be able to get rid of this Ignorance,—his illusion will be destroyed, he will then *feel and realise* that there exists nothing else in the universe but the Supreme.

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Everything in the universe is invested by the Supreme with three *gunas* or principles, namely, *Sattva*, *Rajas*, and *Tamas*, the nature of which has already been described.

These three principles affect men in everything according to their natural tendencies; and according as they possess them in a higher or lower degree, will they contrive to rise, or to fall, to improve in virtue and goodness and approach towards Him, or cultivate vicious propensities, and wander away farther and farther from Brahman.

The Sutras say: "Just as a man from darkness or distance, mistakes a piece of rope for a snake, so has he under the influence of ignorance, created for himself an outward world, which, like the imaginary snake, does not really exist. Thus he goes on performing various acts in this imaginary world: Man becomes the plaything of his own Karma. And his Karma brings him punishment for sinful acts, and happiness for good deeds. Thus he continues to suffer pain or enjoy happiness through many births, till, at the fulness of time, his Ignorance is destroyed, and then he finds himself united with the Supreme One, he finds that in reality he never had a separate existence from the Supreme Brahman."

The human Soul, thus created by the Lord's mysterious Maya, is incased in a body, as in a sheath (Kosha), or rather in a succession of sheaths. The first or the innermost sheath is the *Anandamaya*. In this Kosha the Jiva feels the divine happiness indirectly, and his existence as separate from the Brahman owing to Maya. This is the Jiva's *Karana Sharira*.

Vijnanmaya (Intellectual) is the second sheath. It is composed of the Tanmatras and Buddhi (Intellect) and the five Senses.

The next sheath is *Manomaya* (mental) in which the mind is joined with the above.

The fourth is the *Pranmaya* (vital) sheath. It comprises the organs or action and of Prana or the Vital principles.

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These three sheaths constitute man's Sukshma Sharira (subtle body). This body does not die, but attends the Soul in its various transmigrations,

Over this is the *Sthula Sharira* (gross body) of men. It is composed of the coarsest elements. This exterior case is called the Annamaya Sheath.

The Soul, thus covered with the three bodies Sthula, Sukhma and Karana, goes on doing Karma in this world. At death, the Sthula Sharira is destroyed and dissolves into the various elements of which it was composed. But the Sukshma Sharira is not destroyed at death. It is for this reason that death is nothing to the Hindu, and they do not regard it so seriously as do some people. They consider death as changing one worn out suit of clothes for a new one.

The Soul with the Sukshma Sharira is subject to re-incarnations and visits various other worlds to receive the rewards of good deeds, or suffer penalties for evil deeds.

The wise, liberated from worldly trammels ascend to the abode of Brahman; and if their attainment of wisdom is complete, they pass into a Union with the Divine Essence.

This is Moksha. Three principal methods of realising Brahman are *Sravanu, Munana Nididhyasana* which have been touched upon elsewhere in previous chapters,

He who has acquired Knowledge,—for him cease all births and re-births, all pain and pleasure: *He becomes all Bliss: He obtains Moksha: He finds that he is He.*

The quintessence of the Vedanta Philosophy has been formulated in a short line thus :

श्लोकार्द्धेन प्रवक्ष्यामि यदुक्तं ग्रंथकोटिभिः ।
ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ॥

"In one half verse, I shall tell you what has been told in crores of volumes: Brahman is real, the world is unreal, and Jiva is Brahman Itself and nothing else."

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VARNASHRAM DHARMA.

(THE SYSTEM OF CASTES AND STAGES OF LIFE.)

THE SPECIAL DHARMA OF HINDUS.

XVII.

We have dealt with the growth of the human Soul from the automatic condition to the Self-Conscious responsible man, on whom his progress in future devolves as a responsible being. This progress is fully helped by the time-honoured religious system of India, well-known under the Indian name of *Varnashrama.*

We will first inquire into the question as to how the Varna or caste by birth is inevitable in evolution. The social and religious condition of every nation will show us with the slightest thought that castes and progressive stages of life from ignorance to wisdom, are common features among men prevailing silently in practice and not always clearly or emphatically defined by man. Nay, further, inter-marriage and inter-dining are equally exclusive in their character in such nations. This natural exclusiveness asserts itself when classes differ in status or power. In India this characteristic of Society was fully recognised and the principles of caste as an inevitable nature-made institution, were formulated depending solely on the individual's aptitude for the performance of certain duties, depending on the body, on the mind, on the intellect and on the spirit of the man. The tendency of the whole race being to fit the body for work and the mind for thought and the spirit with the intellect for a certain final goal of life, the stages of advance towards, and the realisation of this goal were termed, in the same natural course of the needs of advancing life, the four ends of human life,—*Kama* (satisfaction of worldly longings), *Artha* (gain), *Dharma* (righteousness) and *Moksha* (Liberation). The conduct of life was shaped accordingly by the masters of wisdom and power, and a thoroughly trustworthy code of laws assured the progress of the human soul towards the desired culmination.

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With such a high ideal to be reached through human life, one can see how very vitally important the first appearance of man is in the course of evolution. Each human individual likewise comes into being fraught with all the encumbrances, ties and responsibilities from the humblest station in life to that of becoming the highest prophet and leader of mankind. The birth of man then in evolution is a most important fact that bears fully on the future of the individual, as also of his surroundings. And further, the birth of the civilised, self-controlled and spiritually-minded man is an event that puts the whole spiritual world astir. The perfection lies in the perfection of the *Sattwa* principle in man; all the *Sattwik* powers of the Universe, therefore, offer their help where it is needed to assure the safety, purity and growth to the desired perfection of such a human being.

The thinkers of old appreciating the value of man on this ground and knowing from the Vedic teachings the best chances that could be given to him for his most desirable development at this stage, prescribed rites to be observed for the most prosperous evolution of each coming human Soul. And how? From the very conception, indeed, the individual is counted as a member of the religious polity. This is, as a matter of fact, unintelligable to the non-Indian world, surpassing even their imagination as to what meaning it may have. A regular Sacrament, the first purificatory rite or still more strictly, the first spiritualising rite has to be performed by the future parents to ensure the safe, sound and proper conception in the mother's womb of the nation's expected new member—the male child. Even the sex is assured as will be seen later on.

At this juncture what happens in all the planes of life with which the human soul is connected is thus described in the Shastra :—

It is a matter of common experience that powers other than human belonging to higher planes, such as the *Pitris*,

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the *Devas* are attracted to certain select spots, or persons, or combination of certain mystic figures, or syllables, to which all is given the name of *Peeta*.* We may call it a mystical Shrine. A holy water place, an image representing some Devas, the sacrificial fire, man's own body can be used as such *Peethas*. With proper spiritual arrangements and mantras the *Devas* come to be present at the *Peethas*, and help human beings respecting their wants and wishes. Woman and man as wife and husband devoted to each other in perfect purity and chastity, uniting to procreate offspring, form in their union such a *peetha*, to which the *Pitris* and *Devas* are attracted with the benign desire to help the conception of a pure Soul in the expected offspring. This *Peetha* is formed in coition automatically for good or for evil, according to the condition mental and physical of the two. A general fact about the agency of the Pitris in governing the generation of beings may be noted here. The Pitris govern the changes of the seasons and their action in the case of human propagation is like a spontaneous act in the case even of wild, uncivilised tribes. This, so far as the gross body alone is concerned. But their agency is especially useful in the spiritual way only where the operation of Varnasram dharma is an established fact. This spontaneous formation of a *Peetha* is explained more fully elsewhere.† The soul (jiva) is endowed with the gross body *Sthula Sharira* by the *Pitris*, and the *Devas* convey the Jiva in the *Sukshma Sharira* to the *Peetha* and help the *Jiva* to settle in the mother's womb when the moment of conception comes.‡ This is a purification of the seed imparted by the rite called *Garbhadhan Samskar*.

It is in fact in proportion to the purity of the parents that a proper body with the high qualities will be developed with the help of the *Pitris* and *Devas*. In lesser purity the

* See the Section on "The Mystic circle."
† See the Section on "The Mystic circle."
‡ See Shambhoo Gita.

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development from the original animal man is poor. Ugly, misshapen monstrosities, low characters with a fair exterior,—incongruities like these are due to heredity in this way. The character of the parents makes the *Peetha* of a holy nature or unholy and the offspring is in consequence godly or ungodly and so on. This purification or spiritualisation of the seed is a matter known and provided for only in India. Equalities in Society may be apparently secured by the impartation of external qualifications but genius, purity and spirituality come only by the operation of heredity. Long inner chastening is necessary to the growth of spirituality in the soul and a series of births and deaths are gone through, before an imdividual Jiva develops the high spiritual character. But while this fact is deemed to be but accidental in other religions and philosophies, it has been determined and pre-arranged in the Indian religion as a scientific synthesis since ages past. The birth of the Jiva from the lower to a higher caste is a necessity according to that synthesis. The birth of the highest spiritual type is an event of world-wide importance and the whole *Pitri Loka* and *Deva Loka* are active in helping the appearence, into the world of a national spiritual hero or of the religious Teacher.

But growths are gradual as much in the spiritual sphere as in the material. From savage condition man has to grow into the most civilised spiritual man—one who, according to ancient Indian usages, is a god on this earth. Four usual grades are recognised in this growth. The lowest is the mechanical worker, labouring man, the man-machine, who must be absolutely under the power of a master to conduct his activities in useful channels,—a circumstance that helps both the Society and the individual himself. The spiritual colour of such a man is black characterised by the Principle of *Tamas*; the other colour opposed to this will be the white colour made of *Sattwa*. The Brown and the red intervening, we get the *Varnas*, the *Chaturvarnya*, the classes of serfs, traders, warriors and the spiritual guides.

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As shown above, when parents strive to be pure the offspring rises in spirituality and must in the long run through repeated births and deaths reach the stage of the highest *Varna*. It is a spiritual function, not mechanical and worldly. You can not turn a butcher of to-day into a Brahman to-morrow, nor a Shepherd into a Mighty Ruler or Administrator in one birth. The Science of religion recognises no accidents. Every thing comes as regular cause and effect, and as effects follow causes duly, religious Science takes hold of the causes and commands the appearance of the results. All mankind is to be led finally to *Moksha*,—*Kama*, *Artha*, *Dharma* and *Moksha* being the stage-goals for the whole of mankind. This is a natural arrangement growing out of the existing state of things, just as life grows through the four stages of :—

1. Udvijja.
2. Swedaja.
3. Andaja.
4. Jarayuja.

The perfected Jarayuja, the human animal has correspondingly to pass through four stages, which can be determined by the function each aspires to serve :—

1. *Kama*, a function of the animal instinct, marks the *Shudra* stage.

2. *Artha*, which contributes to the fulfilment of Kama, at the same time governing it, is the characteristic of the *Vaishya* stage.

3. Dharma which implies the government of the self over and above Kama and Artha is the characteristic of the *Kshattriya* stage, where spirituality first manifests itself emphatically.

4. *Moksha*, which is the perfection of spirituality, inducing the individual to attain it for oneself as well as to guide other Souls towards it, characterises the Brahamana stage.*

* See Shambhoo Gita.

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Religion knows no partiality, no national distinction or racial predilection, neither sexual prejudice of which we shall speak later on. She is the mother of all creatures. In the life of man no mother could care more for her child, than religion does for every human being,—male or female, and in a manner far superior to that of the ordinary mortal mother. This mother in fact receives her guidance from Religion and is able to rear a powerful Soul in a fit body. Varna thus is as much an inevitable stage as any in the progress of evolution. They speak nonsense who condemn the Caste System as a man-made inconvenience. Outward cosmopolitanism, nay universal Brahmoism, is a misnomer and impossibility, as unthinkable as Sun-light without the Sun. The crux of the question of Varna is whether a Varna can be changed to a higher or lower and especially the higher Varna, by human agency without the intervention of birth and death, and some such occult agency. We offer an emphatic "No" in reply to the question and consider it a danger and draw-back to the progress of man as a Soul to amalgamate Castes. It is a matter of common experience that hybrids resulting from the union of different species become barren, as for example, the mule never propagates its own species. The principle equally applies to mankind in the case of very widely different species of the race. Any possible propagation must result in the ultimate extinction of the artificial species.†

Long heredity is a potent factor in the growth of the inner man and the outer colour ought to be the result of inner working of the Spirit and not a foreign painting on the skin; the pantomime is not the true individual behind it.

Varna therefore has been fixed by heredity and is a fact that comes into being by the help of higher agencies than man. Now to help the growth of each individual in each grade of Society, four stages are prescribed in the individual's single life; these apply to the three higher Varnas; the

† See Purana Samhita.

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Shudra, the black or negative varna, or the machanical worker, has to serve all the other positive Varnas. For *Vaishya*, there are the 1st two *Ashramas* only, for Kshatriya the first three and for the Brahman all the four Ashramas. * But then each has to pass through preparatory stages to be fit to realise the final goal of human existence. The first of these is the student stage, the second the married life, the third the recluse life, and the last the life of complete renunciation.

The universal first assumption in Indian Philosophy is that all objectivity apart from the pure absolute subject consists of three aspects, or principles, or Gunas,—*Sattwa*, *Rajas* and *Tamas*. These characterise not only the gross perceptible objects such as earth, water, air and fire, but the inner functions also, such as the mind, the feeling, the will. All these are *Sattwic*, *Rajasic* and *Tamasic*† combining the three Gunas in unequal proportions. The Superiority or predominance of *Sattwa* is a characteristic of the supermely spiritual Jiva. The predominance of *Tamas* is the characteristic of the earthly Jiva. Between these, stand two rising grades, tho *Rajas—Sattwa* and *Rajas—Tamas*. These are the four classes of Shudra, Vaisya, Kshatriya and Brahmana. The actual life-work of these depends on their constitution.

Now it is true that in the respective classes there are exceptional people, very few, indeed, who rise superior to their fellows, or sink far below them. The spiritual growth that takes place under the direct help of the Pitris is necessarily gradual,—sudden leaps being almost impossible in nature, and even unthinkable as a bee transforming into a horse or an elephant in the very next birth. There are exceptions of course, but, as already pointed out, exceptions should be considered only as exceptions, and the general character of the class is not affected thereby.

* Yagnavalkya Samhita.

† See the Section on the "Classification of Dharma".

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Sattwa implies governance of the will by the individual Jiva, the killing out of all animal proclivities, attaining knowledge and inner light and independent absolute joy in self-realisation, the finality of which is Moksha. The Brahman's Soul is the ideal in the case, the perfected human Soul that has the vision of the final everlasting Bliss before him and out of sympathy with his fellows in bondage, that strives to show the path to them to attain freedom, before he himself finally merges into the universal self, the abode of that beatitude. He leads other Souls on from the lowest human type through rising grades until the Shudra blossoms out after a long series of births and deaths into the flower of the highest Caste, the Caste of the Guru of the rest †

The discipline of the body by subjecting it to hard work and spare diet, of the mind by entering into the field of learning and grasping the principles of life's comforts and of the Spirit by a preparedness to sacrifice life for the protection of the helpless and of the whole Soul by perfect renunciation so as to be fit for merging into the Divine—these are the clearly defined aims of the four Castes.

We have shown the synthetical process of nature's work in comprehending all progress of life ultimately in *Varna-vyavastha*—the disposal of man, the last evolved physical

† *cf* "Thus we have four distinct stages of intellect all abundantly illustrated in the animal, all abundantly illustrated in the animal and human worlds about us—all equally illustrated in the individual growth of the Cosmic Conscious mind, and all four existing together in that mind as the first three exist together in the human mind,—the mind made up of *precepts* or sense-impressions ; second, the mind made up of these and recepts—the so-called receptual mind, or in other words, the mind of simple consciousness ; third, we have the mind made up of precepts, recepts and concepts, called sometimes the conceptional mind, or otherwise the self-conscious mind,—the mind of self-consciousness ; and fourth and last, we have the intuitional mind—the mind whose highest element is not a recept or a concept, but an intuition—This is the mind in which sensation, simple consciousness and self-consciousness are supplemented and crowned with Cosmic Consciousness".—Bucke's "Cosmic Consciousness," p. 13.

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being in four orders. But there has been recorded an analytical process also in ancient Indian lore. As it will serve to answer one phase of criticism against India's classification of men, we give it here.

The question is why is there inequality at all? Why did nature or God create unequal beings with different stations and destinies and rear up animosities and discontent in nature's harmonious possibility?

The fact is, at the end of a previous universal deluge or destruction (Kalpanta)* all creatures were produced as in the past, but each in its own perfection. In the case of man the process of creation was this :—Brahma was desirous of creating; the first human beings that appeared were the perfect men: Sanak, Sanandan, Sanatan and Sanat Kumara. (In their case there was not mind-creation too as in the second stage.) Being perfections themselves they were free from all desire and would not therefore exercise their will in any activity or direction.† But Brahma anxious to see progressive creation, was therefore obliged to create the ten *Prajapatis* to help himself in the work of creation. At the third stage general humanity came into existence. The difference between the Prajapatis and human beings was that the former were mind-born from Brahma and were themselves able to procreate mind-issue. while the latter came with divided sex as two beings, males and females. The latter of these sexes represents *Prakriti*, the Primordial matter. The nature of Prakriti is to make the Purusha liable to fall. With such imitations involved in their condiiton what happened was this :—Every man coming into existence in the course of creation after the ten *Prajapatis* was a man of the highest spirituality and caste from the point of view of modern humanity. In fact there was perfection of humanity in every one and all were *Bipras* or perfectly refined *Brahmanas*. But

* See the Section on Time, Space and Creation.

† A fact described in many Puranas.

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by their union with the other sex the work of procreation * began to fall. The mental creative power was no longer present because they gave all that power to *Prakriti* and depended on her for procreation. The nature of *Prakriti* is to cause degradation from perfection. † The *Baiji-Srishti*—the procreation by virtue of the combination of the blood of the sexes, leads to a descent from perfection in proportion to man's attachment to the other sex. The *Sthula Sharira* is the great factor in contributing to the attachment and the consequent degradation.—The more one indentifies oneself with the *Sthula Sharira* the lower does one fall from the original *Bipratwa*, the perfect *Brahmanhood.* By falling lower and lower through this sexual attachment, the four classes of men were ultimately formed, and at this stage comes the Divine help to regenerate the falling creatures. The means for effecting that regeneration is the institution of *Varnashrama Dharma.* Much have been said in the Shastras about the usefulness of this Dharma of the Hindus. ‡ The principal aim of Varnashramdharma is four-fold ¶.

1. The preservation of spiritual man's race, by the help of the Pitris.

2. Help in critical times when man's spirituality is in danger by break of social order.

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* See the Mahabharata.
† See illustration No. 5.
‡ See Tantra Sanhita.

आर्य्यजातेर्बीजरक्षाऽऽध्यात्मिकी च क्रमोन्नतिः ।
पितॄणां वर्द्धनाऽनल्पा तत्कृपाप्राप्तिरेव च ॥
सहोच्चैर्देवलोकैश्च सम्बन्धस्थापनं भृशम् ।
विबुधानां प्रसादश्च विश्वमङ्गलसाधकः ॥
तथा स्वभावसंसिद्धसंस्कारोदयसाधनम् ।
बीजरक्षाऽऽत्मबोधस्य कैवल्याधिगमोऽपि च ॥
वर्णाश्रमाणां धर्म्माणामष्टावेतानि मुख्यतः ।
प्रयोजनानि सम्प्राहुः कर्म्मतत्त्वाब्धिपारगाः ॥

Sambhoo Gita,

¶ See Bharadwaja's Karma Mimamsa Philosophy.

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3. Preservation of *Atmagnana* or self-knowledge.
4. The accomplishment of the Mukti of deserving souls.

Man's races at different ages have become entirely extinct, for example, the old Roman race is extinct, a race that seems from historical accounts to have been the ideal in the western world. The old Persian type has similarly disappeared. On the other hand, it is not a mere chance-case that the Indian race, the true Indian type of old, has not been lost after the lapse of thousands of ages and millions of vicissitudes. This fact is due to the institution of Varnashrama. An adverse view is taken of the institution of the four Varnas that sub-castes have been multiplying in scores, and the original four castes in their pure, ancient form cannot be said to exist in these days. This view is a mistaken one, because the preservation of the seed of the old spiritual race which has never been lost in india, still continues, and will continue safe and sound through all future on account of the system of Varna and Ashram order.

Having thus briefly indicated the natural formation of the Varnas, we proceed to describe the Ashramas and the Dharmas attaching to each of both the institutions. In a word, all such Dharmas can be expressed by *Achara* आचारः परमो धर्मः। The usual definition of achara is: धर्मानुकूलशारीरव्यापारः or bodily activities agreeable to the advancement of Dharma. Achara is the greatest factor in the Varna and Ashrama Dharmas. It is the root of habit in the ordinary tenor of life, and the background of fashion in fashionable society. It has the most beneficient or the most baneful effects on one's end and aim of existence. Achara therefore ought to be properly guided, governed and carried out. One of our greatest works on Dharma Shastra devotes one main part of its body to achara.* It includes the rules of life of all classes of men and in all stages of moral life. Every

*See Yajnavalkya Smriti and Manu.

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religious community has its own achara in all countries and all societies. The genius of the ancient Rishis found that the Vedas taught the general as well as particular ways of life to be followed by men so as to serve the fulfilment of the four-fold purpose of life,—the four *Purusharthas*, in due course. The Indian religion, as already pointed out, neglects no human being and offers help to every one towards the fulfilment of one's purpose, the highest spiritual purpose for which all life-activity in the universe is going on. Each individual then in proportion as he has risen from the early animal condition, coming to possess some mental refinement is taken to be fit for education as the first thing. Every young member of society of the world's religious polity must undergo proper training to be the future stay of his society, must be possessed of the necessary stock of worldly as well as spiritual knowledge by the time he reaches adult age, and care is taken that such training is available to the person as soon as he becomes fit for it in age, strength and intellect.

It will be remembered that heredity being an important factor in the capacity of the individual to receive suitable education, the classes or the Varnas are naturally taken into account in the very commencement of the work of education. The details of the training of the particular classes will be found in their own place in the special treatment of the subject in other works. It is sufficient to point out here how the first aim was to secure capacity in the young for achara, formation of right habits in the routine of life. As in military training all the physical faculties and activities are brought under entire control of discipline, so that under that exercise man becomes automatic like a machine, so in the earliest training the first aim is to develop an ability to exercise entire control over the body to inure it to hardships, privations and self-denial, and service in a perfect spirit of self-sacrifice.

It might be stated *en passant* that an inner principle of self-control, the control over the Pranas, or the vital princi-

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ples, is taught in this early stage. A fuller treatment of it will be found in the Secitons on Yogas in this work.

Not only personal control, but social etiquette and moral government go hand in hand with it. Respect to elders and to the learned and spiritual members of society, a universal sympathy, ready will for service and considerateness in conduct towards all and in all sorts of situations—these are made habitual as nature itself. The discipline of life as taught in the Shastras would even appear to the modern mind as positively cruel if one could not think of the antidotes provided against mishaps in such training. Achar is intimately connected with the Dharma of all the Varnas and all the Ashramas. Further details will be given later on. Achar, as already said, is considered the supreme Dharma; that is, in its practical aspect, Achar is itself Dharma.

And as in the case of the male sex, so in that of the other sex. Woman, who is imagined by western people to be a wholly neglected person in Indian society was far from being so in ancient India. The traditionary training of women in India where characters like Sita, Damayanti, Savitri and Taramati were developed, passes description. The holiest ideal of womanhood was illustrated by the actual life of Indian ladies and is so illustrated in hundreds of instances at this day, unnoticed for their very modesty, unboasted of for their very commonness in a society of spiritual ideals, as Indian society has always been and will even continue so to be. The vapours created by the inroads of western civilisation will vanish with all their vain pomp, and the serenity of perfect purity, holiness, chastity and devotion will again prevail in this land, curing the evils that have slyly crept in, with the selfish, animal instincts that yet largely characterise non-Indian nations and particularly those that do not believe in *Achar Dharma* and the special Dharma of womanhood.*

*Dealt with in separate Section.

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Achar in the case of both sexes has been the first thing attended to in the government of the home and of society in the Bharata Land.*

For the attainment of spirituality by the curbing of the animal instincts in the way above shown, a life-long discipline has thus been prescribed. Each stage of life is devoted to the achievement of a grand step in the march. The life of the celibate student in which all kind of rigour of bodily discipline is enforced is the first step towards the goal. Habits contracted during the early years of life become confirmed and the plastic flesh of youth can be very easily moulded to the life of dutifulness even under unfavourable physical conditions. The future man is supplied with all necessary knowledge† required by his future life in the world and prepared for strenuous work to advance the prosperity of society in his own field of work.

The next stage of life is the house-holder's—the citizen's, or the married man's;—a life of self-sacrifice based on self-government and a spirit of contributing to the welfare of every being in the world. The body is dedicated to actual service, one's very sustenance being subject to priority of the claims of the needy. The house-holder has to perform daily a five-fold sacrifice‡ contributing his quota to gratify the needs of all grades of life in the universe: the gross life of plants and lower stages, the life of animal beings from the meanest insect upwards to the highest sub-human animals, the life of man such as he himself, the life of the Pitris, the ancestors in the super-human spheres, the life of the Rishis the superior, long-lasting spiritual beings and the life of the Devas, the self-shining super-human class of powerful beings.

All classes in the range of creation are mutually helpful to one another's prosperity. As the Devatas are able to

*See Vishnu Gita.

†The Hindu system of education dealt with in a separate chapter.

‡See the Section on Mahayajna.

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help mankind, so are men able to afford help to the Devatas.*

The house-holder thus affords help to all and performs one other important function: that of propagation of his stock. His married life is dedicated to add to the strength of his class as marriage is emphatically pronounced in the marriage rite as intended to beget progeny. Very solemn are the conditions of contracting the marriage bond, and solemn still is the actual duty of procreation, where every step in the act is a *religious duty*. It is a regular discharge of a spiritual responsibility, the aim of coition of the two sexes being the production of spiritual heroes—the longing of the parents is to get heroic progeny, not worthless vermin. The house-holder in asking a favour of the Pitris after performance of the *Shraddha* prays in these words :—

वीरं मे दत्त पितरः । "Let me, O Pitris, have a hero for a son," *i.e.*, one that will heroically perform the duties of his class as prescribed in the Shastras. The Vedic Rishis knew the value of the best class of human beings, and used to pray to the Devatas saying सुवीरासो भवेम । "May we have great heroes amongst us!"

The life of a house-holder will thus be seen as the most important stage for the preservation, progress and prosperity of the world. But the spiritual aim is never to be lost sight of as contributing to the advancement in that direction of the individual as well as of the world at large.

The next stage comes when the house-holder begins to be too weak for the responsibilities of worldly life. Then comes the duty of practical renunciation. One stage of life

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* We have in the Bhagwad Gita.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥
देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

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is dedicated to this practice. The home is abandoned and the wife too is left to the care of the son, or taken along with oneself, if she too is prepared for the spiritual course along with her husband. The foot of the tree is then the home, and wild sustenance is resorted to, and a complete subordination of bodily comfort to the spiritual aim is practised, until finally all ties to the body and to the world become relaxed, all attachment are forgotten, and the individual can live only as a spiritual being in love of and dedication to, the final goal of emancipation. This is the last stage. The four-fold course of life for *Kama* or desire, *Artha* or gain, Dharma, and Moksha or freedom, leads to the destination, and the soul of the individual is united with the Universal Supreme Self, contributing at every step in his advance to the good of the universe and his own.

The fact may here be noted that nations among whom Varnashramdharma is not formulated and enforced will become extinct in course of time.* License of any kind is injurious to the existence of any society. Varnashramdharma is a preventive against license. Many nations have become extinct and gone into oblivion in the last few thousand years, while the Indian nation persisting in its Varnashramdharma has lasted from time immemorial and will last through the future abiding by that Dharma.

In conclusion, we invite the attention of our readers to the philosophy pictured in illustration No. 5 according to the description in the Shambhoo Gita, where Lord Siva says:—

"My Prakriti is divided into two, *viz.*, animate (chetana) and inanimate (Jada). The stream of Chetana-Prakriti rises from the extreme Jada form in the shape of a mountain. The stream flows smoothly down through four gulfs in its course, representing the Udvijja, Swedaja, Andaja and Jarayuja stages. The stream strictly keeps to its channel while flowing through these gulfs straight on, and there is

* See Shambhoo Gita.

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THE VARNASRAMA ARRANGEMENT

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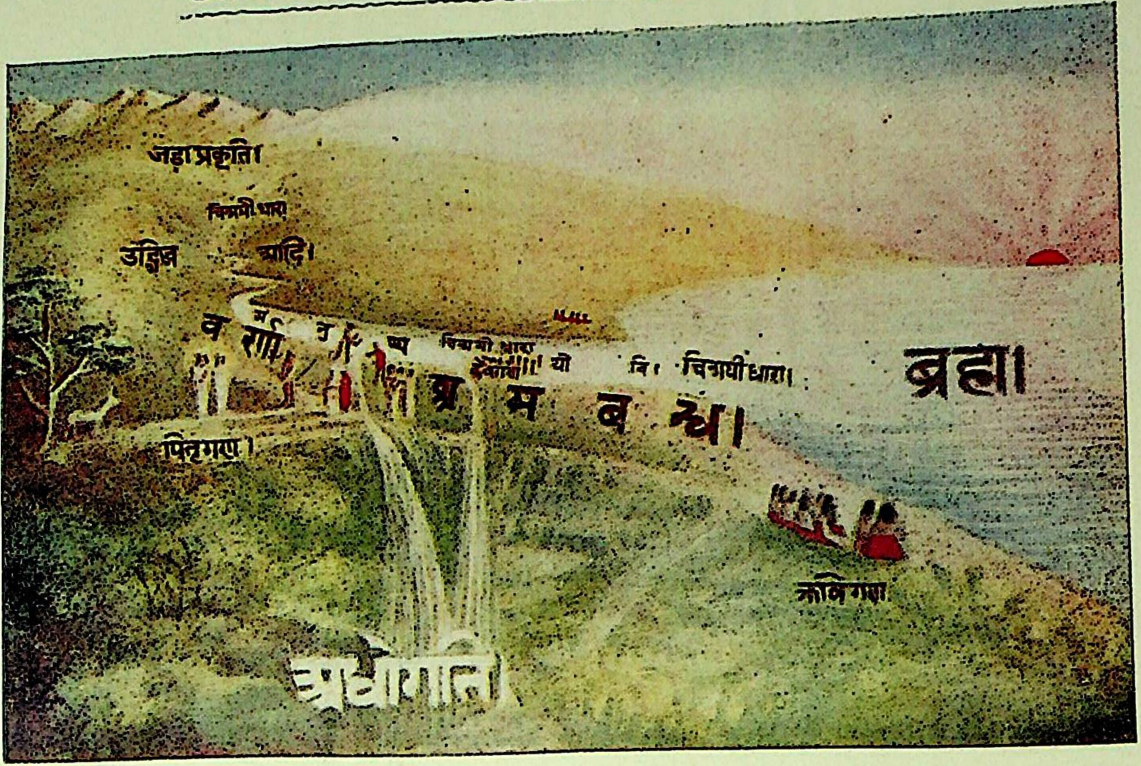

Illustration No. 5.

THE VARNASRAMA EMBERKMENT

INDIAN ART SCHOOL

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not the least danger of its swerving from its course. On coming down to the flat tableland representing the human stage of life from the slopes of the mountain, the stream widens but is exposed to the danger of flowing astray into pits and abysses, &c; and of being swallowed up there instead of passing right onward in its course to meet the ocean representing the Brahman and Mukti. The pits and abysses, &c., represent the loss of spirituality, and consequent barbarity and extinction. The embankment of the river on the tableland represents Varnashramdharma, which, on the one hand keeps the Chetan-stream from going astray into the pits, &c., and on the other hand, it facilitates its onward course to meet and merge into the ocean of Mukti. In this peacefully flowing stream, the Devatas bathe in delight and the Rishis are engaged in prayers on both the banks of the river and enjoy its holy surroundings. The idea is that if humanity is spiritual, the Devatas and Rishis feel gratified. On the other hand the Pitris help in the preservation and repairs of the embankment representing the Varnashrama Dharma. The Pitris are in their turn helped in their work by *Sati* women and *Sadachari* Brahmans. That is, chastity of women and the pious life (Achar) of men help the Pitris in the performance of their duty. The aim of the Pitris is to preserve and maintain the spiritual race of man, the most important race in all the 14 Lokas.

NARI DHARMA.

WOMAN'S DHARMA.

XVIII.

In the law of Karma the position of men and women are like the seed and the soil. The Karma-Mimansa philosophy* and the Smriti Shastra† recognise the *Yajna Dharma* and *Tapa Dharma*‡ as basis of the special Dharmas of

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* See chapter on Vedic Darsan.

† See chapter on Veda and Shastra.

‡ See chapter III.

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men and women, respectively. Hence the fundamental principles of the woman's Dharma are *viz.*:—

1. Three-fold Tapa,
2. Chastity (Satitwa), and
3. Obedience (Aswatantrya).

This brings us to the consideration of the position and promise of woman's life and her functions in view of the three-fold aim,—quite distinct from man.

In the earliest course of creation, Shastras give proof that procreation was, purely a work of the will or mind,—*manasi-srishti.* Then came the bodily procreation, but without the condition of sex,—comparable to the multiplication of an amœba, and to the parts of the bodies of spiders, grasshoppers, crabs, &c, that are restored by Nature, if the original ones happen to be lost. Sex was developed later on as a pre-condition, of procreation, but sexes were undivided. Science also recognises androgynous and hermaphroditical species. The ideal of this is emblemed in the half Devi (female) form of Shiva. The left half is there the famale. Lastly, from the flesh and bones of man, the female was created as a separate being. Women as fitted to contain in her the seed deposited for the propagation of the race is like the soil and is in consequence characterised by the conditions necessary for the conception, nourishment and growth of the child first in the womb and next on her own person, until the child is able to sustain itself on *outside* food. The history of the sex in this way is long, woman like man being last of the sac-born females or in other words side by side with male evolution, female evolution goes on from the earliest animal stage to womanhood in the human stage.*

As the male soul evolves out of previous male births, so the female soul also evolves out of previous female births.

*See Bharadwaja's Karma-Mimansa and Shakti Gita.

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In the latter case, weakness, softness, blankness of exterior are the usual conditions. The last fact of the absence in the female of special features of an impressive appearance, of strength, vigour, heroism, independence, is markedly illustrated in many of the higher animals, birds, quadrupeds, and finally in man. The female is absolutely void of natural adornments of the emphatic emblems of the male sex. The mane of the lion, the plumage of the peacock, the enormous tusks of the elephant, the rainbow colours round the parrot's neck, the moustache and beard of man are positive emblems of strength, heroism and self-dependence in the male.

The female in consequence has to depend entirely on the male and is unfit for independence,—as a matter of fact, independence is ruin to her. Instinctively then the woman who yields to the work of *Sahaja-Karma* and dedicates herself entirely to the male and by preference to one male, is helped on by that Karma to the goal of life.* The theory is simple. The Yoga-Shastra has enunciated the effectiveness of the persistence of the inclinations of will in man. What one intently devotes oneself to is realised by the one in its entirety: निदिध्यासात् साक्षात्कारः। Woman dedicating herself entirely to the love of man succeeds in the course of her evolution in being born as man. Until she becomes man, she has no Liberation,† which goal is attainable only by the male.‡ For thousands of births in the progress of evolution the female will be born as female and if and when she becomes attached firmly to one male, the two will continue being repeatedly born as man and wife. By perfect self-dedication in love and self-sacrifice to the husband, the ideal of her heart, she will be raised by nature to the male form, and then will she be able to realise the final goal of crea-

* See Shakti Gita.

† "Cosmic Consciousness then appears in individuals mostly of the male sex"—Bucke's "Cosmic Consciousness."

‡ Karma-Mimansa Philosophy of Bharadwaja.

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tion. Till malehood is obtained, the female in her repeated. birth will obtain *abhyudaya* or temporal welfare, but not *Nisreyasa* or Absolute Freedom.* Brahmavadini women are however exceptions to this general principle and can secure their salvation direct.

Hence is the greatest stress generally laid in the Shastra on the virtue of chastity of woman. Chastity is actual Yoga for her. What man is to attain by active *Ashram-dharma* woman attains by active chastity,† while in her passive co-partner-hip in the *Ashram-dharma* she gets the full half of the fruit of the husband's performances. The *Patni* or wife is पतिकर्तृकयज्ञस्य फलभोक्त्री, *i. e.* enjoyer of the fruit of the sacrifice which the husband performs. But woman's active virtue is chastity, without which she is not entitled to have above-mentioned fruit of the law of Karma. Man has to perform Yajna and woman to practise chastity. *Tapa-pradhanya,* or the predominance of the spirit of an austere life characterises *nari-dharma,* which *Yajna-pradhanya* or the predominance of the spirit of formal sacrifice is the characteristic of *Purusha-dharma.*

Woman's chastity involves the question of the marriage of widows, and marriage in the same *gotra* or in near kinship, the proportionate age between the husband and wife polyandry and allied problems. Before treating of these, let us examine the nature of chastity. The chaste woman can be considered from several points of view in accordance with her moral make apart from bodily action.

The woman who deems her husband to be the only man and all other men as women,—such a one is the highest type. Her passions are wholly dedicated to the husband and subservient to his need and will. She exercises no independent will, respecting even the instinctive needs; they have in fact no personal existence in her, apart from their dedication by her to the husband.

*See Bharadwaja's Karma Mimansa Philosophy.
†See Shakti Gita.

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The second order of chastity is that in which the woman looks upon elder men as fathers, equals as brothers, and youngers as sons. The husband alone is a husband to her.

In the third grade although instinct may be disturbed by passion for other men than the husband, she possesses a stronger will effectively governing the instinct and thus saving her chastity by moral force.

A fourth order will be one where bodily action alone is controlled while the mind is loose.*

The highest *Sati* forgets herself in her love of, and dedication to, the husband and will be free from femalehood after death, and will be born as a highly advanced spiritual man going virtually to Mukti.†

The woman who from extreme attachment and self-dedication burns herself with the dead husband's corpse, reaches the heavenly world‡ of chaste women, enjoys the husband's company to the full and is then born as man. Other women will advance gradually rising to higher *stritwa* getting Swarga-bhoga after each birth.

Self-dedication of an extreme nature is a possibility though cases of this nature are but too rare, and man is right in preventing by law a suicidal practice, like sati's self immolation, where conditions are evidently more often doubtful than not. But instances of a genuine feeling of self-sacrifice in self-immolation were and are possible. A case came to be well-known just on the eve of the enforcement of the *Sati* Act, which case appeared in detailed description in the Bengal Gazetteer. While some sympathetic Christian missionaries tried to dissuade a young *Sati*, from burning herself with her dead husband, she actually discussed the reason why they thought of dissuading her, the argument

* See Puran Samhita.
† Bharadwaja Karma-Mimansa Philosophy.
‡ Described as the fifth upper Loka in Puranas.

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turning on the agony of a living death in fire. The woman convinced the preachers and others that were present there that what they considered bodily pain was nothing to her, that she had got better of the consciousness of such pain, and to prove it, she actually held her fingers in a flame of fire, and while the fingers burnt almost to the bones, she kept a cheerful countenance and laughingly asked the astonished spectators whether they had still any doubt about her firmness of will in the sacrifice,

Man is a mere depositor of the seed. The largest part in propagation is played by woman as mother. The mother's flesh supplies the body, her milk nourishes the child when it is born. Her instincts are inherited in bodily conditions and morals* by the progeny and great importance has therefore to be attached to the purity of woman with whose inner and outer being the child is bound up from conception to its self-dependence after birth. If her purity be contaminated it is destined to ruin the spiritual prospects of the child to be born. India is very strong on the point of maintaining woman's purity and guarding her from evil circumstances. Western nations will follow India in this matter as they become wiser by appreciating India's spirituality.

These great principles are at the bottom of prohibiting widow re-marriage among high class Hindus. Ascetic chastity being the condition of true spirituality in woman, widow re-marriage is prohibited by the Shastra, Among the low classes where evil practices and sins grow rampant exceptional remedies like widow re-marriage may be resorted to. But when spirituality is a national fact and national aim, enforced asceticism will not only be productive of good, but at the same time a preventive of evil to a great extent. If the principles of chastity

* Bucke's "Cosmic Consciousness," p. 313; "The man to be born should have a great mother—a woman."

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detailed above are strong in woman, the question of remarriage of the widowed woman can never rise at all.

Marriages in near kinship may be compared to nourishing oneself with one's own blood, the result of which will be early extinction.* Union of different stocks brings fresh life-energy into the progeny and experience has rightly guided men to bar certain relationships from sexual use for propagation.

The next idea in the Hindu Shastras, in the matter of procreation of sound progeny is that the male must be older in age than the female.† It has been noted by observers of the subject that male progeny is often the natural result of the union of the more grown-up man and the woman of much younger age. Apart from that, the main point would be that it is like the relation between the seed and the soil. The soil should be fresh, while the seed must be perfectly mature and sound.‡ Sane, self-governed progeny of staid mind and habits is naturally to be expected as the fruit of a true morally elevated mind-seed, as in the mature, fresh, energetic, self-balanced man,—such a one as the *Brahmacharya* life develops when followed to perfection.

This consideration leads to that of the equality of the sexes. In India woman is emphatically pronounced as unfit for independence: न स्त्री स्वातन्त्र्यमर्हति ।

The Shastra never considers the sexes as equal. It is against Nature that the weaker sex should be believed to be stronger than, or equal to, man. The attempt to raise woman to equality with man will lead to unnatural consequences. Men's kingdoms are well-known and have lasted for centuries, but women's kingdoms are myths, and if they occur, they will be ephemeral by their very nature.

*See Karma-Mimansa Philosophy of Bharadwaja.

†"That the father should be a superior man physically and spiritually". P. 313, Bucke's Cosmic Consciousness.

‡ Bharadwaja's Karma- Mimansa Philosophy.

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A nation giving such predominance to women is exposed to two dangers. The will of women growing predominant the progeny will mostly be females and deaths of infants will be more frequent. The ultimate result will be the extinction of the race and of the nation.

It may be remark ed by the way, that man, when too much given to woman is destined to be born as woman by way of punishment,* the redeeming feature in such a case will be that this woman will be a *Brahmavadini*, provided that the man had been perfectly virtuous like a woman of perfect chastity. The main principle is that the advancement of dharma is a matter involving the advancement of the Sattwa Guna, Man and woman are both moulded into the Sattwa Guna by virtue of the right *Achara*. A three-fold purity is needed for the preservation in the advancement of the Sattwa Guna—Adhibhoota Shuddhi, Adhidaiva Shuddhi, and Adhyatma Shudhhi. This purity rests respectively on the Pitris, the Devas and the Rishis. While the preservation of the race is entirely a matter in the hands of the Pitris† *Satitwa* or chastity is the best source of the fulfilment of the law of the Pitris in propagating the race. Woman's unchastity contaminates the male seed and the Pitris are prevented from affording help. The result is a corrupt progeny, virtually ending in the total extinction of the pure type. The Pitris help only if there is purity of the seed and blood of man and woman, as an effect of the virtue of each.

To summarise: The Hindu ideal of a wife is that "a wife is the half of man; she is a true companion of her husband in this and other world; she is for him a source of Dharma, prosperity, pleasure and salvation."‡ The *Naridharma* is essential support of Varnashramdharma.§ Varnashram Dharma again is the promoter of a truly spiritual human race and prevents such a race from extinction.

* Purana Samhita.

† See the illustration No. 5 of Shamboo Gita.

‡ See Mahabharata.

§ See illustration No. 5.

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THE BRAHMAMAYEE DEVI

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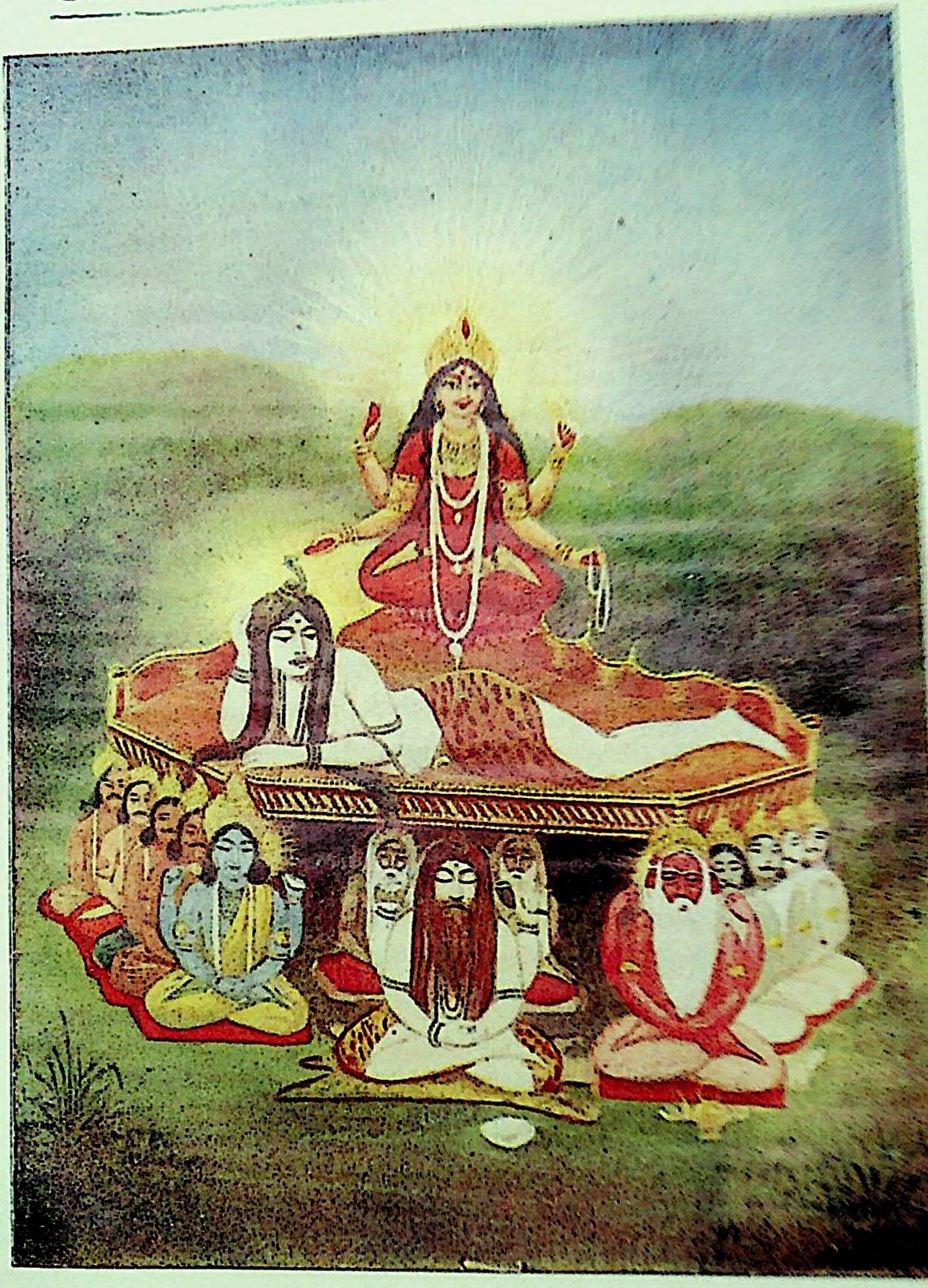

Illustration No. 6.

THE BRAHMAMAYEE DEVI

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INDIAN ART SCHOOL

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MURTI PUJA.

IMAGE WORSHIP.

XIX.

We now discuss another special Dharma of the Hindus—*Murti-Puja* Image-Worship,—which has an intimate connection with Karma, Upasana, Gnana as well as with Mukti. The main point in the Yagnick practice of the so-called Image-Worship is *Bhava*. The idea of Bhava ought to be properly understood, before the subject is dealt with from the philosophical standpoint. Bhava, as its etymology shows, means "becoming" and also "being." We can understand a sequence between first becoming and then being. This is the secret of *Bhava* explained by Hindu Philosophy.

Bhavana is another term giving the same meaning in a more explicit way. The word has the causal sense of 'causing to be.' There is a very deep meaning having almost the force of creation in this causal root. In the Purvá and the Madhya Mimansa Darshanas, it is used in the sense of 'creating' or 'causing to be.' Even the Sat, Chit and Ananda experience of Brahman is nothing but Bhava.

Creation, preservation and destruction are due to the three *gunas*, Rajas, Sattwa and Tamas, and the objectivity of these is due to the subject Bhava with reference to each. They belong to the original elements in the conceptions of the *Atma—Sat, Chit* and *Ananda*. In the condition of Mukti, the three *gunas* of Prakriti become absorbed into the Mulaprakriti, or the primordial matter. The Mulaprakriti disappears into that same balanced conditions of the three bhavas of the subject. Bhava, therefore, will be understood as the essential principle in connection with Mukti. †

What the Hindu does in the worship of images is that he makes use of his Bhava, and to help this, he uses the

† See *Vishnu Gita*. Bhava has been very well explained in the *Daivi Mimansa*, and the *Karma Mimansa Philosophies*.

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material image. He may begin with the mere worship of the image, but as soon as he learns the principle of Bhava underlying the worship, he conceives his beloved ideal in the image, and with the reciprocal action of the Bhava on the image, and the image on the Bhava, his ideal of love, gets strength and form. This is what has been described as the *Vaidhi Bhakti.** This is the lowest sort of love or Bhakti to be enjoined on the novitiate. When his love becomes firm on the ideal by this process, he rises to the second * stage of Bhakti, called *Ragatmica Bhakti.* The Hindus will continue their worship of images, which appears to others as mere material statues and objects. But as the stages rise, the mental ideal will grow strong, and the external object will only be an occasional help. The image is a mystical shrine like various other objects explained in detail as 16 in number. † Just as cow's milk that pervades the cow's whole body is obtainable only through the teats so the omnipresent Brahman can be realised with the help of 16 mystical shrines, ‡ treated of in the section on worship and section on Pitha, such as fire, water, a painting, some diagrams &c.—the image is a Pitha or mystic shrine, whence spiritual powers can rise to help seekers.

Fuller treatment of the subject is possible. But it is unnecessary if the few facts, particularly those about Bhava and Bhavana, are properly understood and borne in mind.

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* See Section on Bhakti.

† See Section No. V. VI and X.

‡ यथा गवां सर्वशरीरगं पयः पयोधरान्निःसरतीह केवलम् ।
तथा परात्माऽखिलगोऽपि शाश्वतो विकाशमाप्नोति स दिव्यदेशकैः ॥
तन्त्रेषु दिव्यदेशा षोडश प्रोक्ता यथात्र कथ्यन्ते ।
अग्न्यन्बुलिङ्गवेद्यो भित्तिरेखा तथा च चित्रञ्च ॥
मण्डलविशिखौ नित्यं यन्त्रं पीठञ्च भावयन्त्रञ्च ।
मूर्तिर्विभूतिनाभी हृदयं मूर्द्धा च षोडशैते स्युः ॥
See Sections No. VI and X.

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Image-worship usually termed idolatory by adverse critics is unintelligible to them, until they could look into the psychological and philosophical aspects of it. As a matter of fact, it is not the gross, material objects that are worshipped but these objects merely help the creation of the mystic shrine (*Pitha*), and images are only one kind out of 16 such already alluded-to objects mentioned in the Shastras or Mantra Yoga. Critics of idolatory believe fetishes and images to be the same thing. They ignore the spiritual side of the whole subject, and pose as critics by merely looking at the superficies.

Image-worship has three principal practical processes: *Dhyana* or meditation, *Stuti* or singing praises, and *Japa* or constant thinking. Dhyana has, of course, a Rupa or form as its basis. Stuti refers to the attributes, and Japa refers to the name of God, which in the Guru's examination of the mental condition of the disciple is given to him by the former. Japa, Dhyana and Stuti, the three aspects of image-worship, are able finally to merge into one, when *Samadhi* or trance results, which in its finality is Mukti. The philosophy of Japa has been explained in full detail in the Tantras, and there is a special chapter on it in the *Shakti Gita*. To help the reader we subjoin here a translation of a few verses from the *Shakti Gita*, bearing on Dhyana and Stuti of God-hood imaged as Almighty Mother. A perusal of it will enlighten the reader on the true essential character of image worship *

*The thinking mind will with the exercise of a little thought perceive the subtle feeling that underlies image-worship, remembering how statues, and emblems and portraits, &c., of worthy personages are held in reverence and adorned with wreaths of flowers and such other things, and looked at with reverence to such an extent that any abuse in respect of these is considered as little less than sacrilege. The Indian religious thinker has taken note of the subtle action of external objects in the psychical and spiritual line and turned it to the advantage of the aspirant. The worship of Mother Maria among christians is in no way foreign to the Hindu belief, and so among the Jains and the Buddhists image-worship is what the Hindu mind can fully appreciate. Among the Muhammadans, particular spots, *e.g.*, mukbaras, are actual places of worship.

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दिवौकसोऽखिल अमी पुरस्तदा व्यलोकय-
न्नखण्डमण्डलाकृतिं विभिद्य वै तमस्ततिम् ।
अखण्डमण्डलात्मकं सुदिव्यमेकमद्भुतं
महः किमप्यहो परं प्रकाशते स्म दुःसहम् ॥
अनन्तकोटिसूर्यतेज-ओघमोघताकरं
विभासते स्म तन्महः समुज्ज्वलं मनोहरम् ।
महस्ततोऽन्तरा गलद्धिरण्यपुञ्जसन्निभा
समाविरास्त षोडशी समस्तविश्वमोहिनी ॥
अपूर्वमूर्त्तिरम्बिकाऽबलास्वरूपधारिणी
बभौ समस्तविश्वनव्यभास्वरप्रभाकरा । *
सुदिव्यवस्त्रभूषणैर्विभूषिता चतुर्भुजैः
सुपाशमंकुशं तथाऽभयं वरञ्च बिभ्रती ॥
असौ जगद्भवस्थितिप्रणाशकारिणीश्वरी
शिवात्मनः परात्परस्य नाभिपद्ममास्थिता ।
शिवोऽपि दिव्यमञ्चमत्स्यधिस्वपंस्त्रिदेवयुक्-
पितृव्रजर्षिनिर्ज्जरा यदीयपादरूपिणः ॥
गभीरमप्यहोऽम्बिकामुखं सुचारुदर्शनं
जगद्विमोहकारकस्वमन्दहास्यशोभितम् ।
अवाचि सत्यपि स्वतस्तदाननादुदेति च
जगद्विमोहसाधकः स ओंध्वनिर्निरन्तरम् ॥

Then all those Gods (Devas) beheld before themselves: how, having burst through the mass of darkness- shaped as a dense sphere, a wonderful, indescribable, excessively brilliant, and sublime lustre shone dazzling forth in the form of a compact sphere.

That light charming and blazing poured out reducing to worthlessness the flood of the splendour of numberless crores of suns. Then in the midst of that light, there became visible a sixteen-year old Goddess, fascinating to the whole universe appearing like a mass of molten gold.

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*See illustration No. 6, which represents this Dhyana.

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समस्ततत्त्वतो ध्रुवं बहिर्गताऽप्यसौ शिवा
जगत्स्वदिव्यशक्तिभिश्च वेविषत्यथाऽखिलम् ।
ददाति विश्वशङ्करं परं निरन्तरं मुहुः
प्रसादमात्मनो जगन्निवासिजीवजातये ॥
सदात्मिका चिदात्मिका रसात्मिकाऽद्वयाप्यसौ
प्रपद्य सच्चिदात्मकं हि भावमात्मनैव तु ।
प्रपञ्चरूपधारिणी महेश्वरी द्वयात्मिका
रसात्मकस्वसत्तया समस्तविश्वमास्नुत ।
देवीं ब्रह्ममयीं समीक्ष्य पुरतस्त्वेवंविधां निर्ज्जरा
निष्पन्दा अगिरोऽभवन्निव कियन्मूढाः क्षणं संस्थिताः ।

Possessing a woman's form of a beauty of which there was no like before, Ambika, in whom fresh and glorious stores of lustre were all combined, shone forth adorned with four arms with high heavenly jewels on them, carrying in the four hands a noose, a goad, the promise of freedom from fear, and a boon for the devotee.

That Goddess, who effects the creation, continuance and destruction of the worlds, sat on a lotus growing out of the navel of the God, the Highest of the High, the form of whose self is Shiva, the Nirguna Brahman.

Shiva too was there, lying on a heavenly sofa which had for its legs three classes of Devatas in three separate groups, the Rishis, the Devaṭas, the Pitris, headed by Rudra, Vishṇu and Brahma, respectively.

Ambica's face, though grave, possessed a beautiful look graced with its beaming smile that spread a fascination over the world; and though she did not utter anything, yet there rose incessantly from her mouth that utterance of Om, which succeeds in spreading a charm over the world.

And further, that Divine Mother, though standing beyond all principles of creation, pervading the whole world by means of her divine powers, repeatedly grants her favour, giving happiness to the universe, to the whole class of living beings that inhabit the world.

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पश्चान्मोहतमोविमुक्तमतयश्चैतन्यपूर्णाशयाः
शान्ता देवगणाः कृताञ्जलिपुटा देवीं परां तुष्टुवुः ॥
देवि ! प्रपन्नार्त्तिहरे ! शिवे ! त्वं
वाणीमनोबुद्धिभिरप्रमेया ।
यतोऽस्यतो नैव हि कश्चिदीशः
स्तोतुं स्वशब्दैर्भवतीं कदाचित् ॥
परं मनोवेगविमोहिता वयं
भावं भवत्या अपि वाङ्मनोधियाम् ।
अगोचरं द्योतयितुं समुद्यताः
क्षमस्व नो दोषममुं दयानिधे ! ॥
अत्र क्षमाप्तावपि कारणं ते
महत्यपराऽस्ति कृपैव मातः ! ।
ब्रह्मस्वरूपे ! जगदम्बिकेऽलं
दयामयीं त्वां सततं नमामः ॥
परात्परा त्वं परतत्त्वरूपिणी
ह्यतीत्य तत्त्वान्यखिलानि राजसे ।
सच्चित्त्वसाहाय्यत आत्मना पुन-
र्दाम्पत्यरूपं युगलञ्च बिभ्रती ॥

Although Herself consisting of *Sat* or pure existence, *Chit* or pure consciousness, and of *Rasa* or joy; though without duality, She as the great Goddess in Her own person using Her nature in the form of existence and consciousness, taking the form of duality, pervaded the whole universe by means of Her power, consisting of the joy—*Rasa*.

Beholding the great Goddess full in the Brahman power, in this sort of appearance before them, the Devatas became motionless and speechless, as it were, for a time, remaining wholly entranced. Then having the minds freed from the darkness of ignorance, with hearts full of consciousness, the assemblages of the Devatas holding forward their folded hands in peace, praised the Great Goddess: Said the Devatas:—

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तनोषि श्रृङ्गारमयीं समन्ता-
ल्लीलाललामान्वितसृष्टिमेताम् ।
स्वानन्दसन्दोहभरप्रकाशा-
मनाद्यनन्तां जगदम्बिकेऽलम् ॥
लीलोदयास्ते भवतो भवत्या-
श्चलीङ्गितैः केवलमेव मातः ! ।
नानाविधस्यामितसंख्यकस्य
ब्रह्माण्डसङ्घस्य च देवि ! मन्ये ॥
सर्गस्थितिप्रत्यवहारकार्यं
भवद्विलासस्य तरङ्गमात्रम् ।
कर्त्तुं क्षणेनाऽखिलमस्यलं त्वं
नमोऽस्त्वतस्तेऽखिलशक्तिरूपे ! ॥
त्वं निर्गुणाकारविवर्जिताऽपि

As Thou, O Goddess, O Shiva, removing the distress of those coming to Thee for relief, art not to be definitely known by the speech, the mind and the intellect; none indeed is therefore able to praise Thee by words.

But overpowered by the violent impulse of the mind, we try to mainfest in words Thine essential being though incomprehensible to the speech, mind and intellect,—O Goddess, the Ocean of Compassion, pardon this fault of ours.

And in the securing of pardon in this maker, Thine infinite graciousness alone, O Mother, is a ground, O Goddess having the Brahman as Thy personal form, O Mother of the Universe, we repeatedly salute Thee, who art full of grace and compassion.

Higher than the High, possessing a form by the highest principle, Thou appearest glorious for excelling all the principles of creation; and again, through the united work of Thine existence and consciousness Thou personally manifestest a dual form in the relation of the husband and the wife.

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त्वं भावराज्याच्च बहिर्गताऽपि ।
सर्व्वेन्द्रियाऽगोचरतां गताऽपि
त्वेका ह्यखण्डा विभुरद्वयाऽपि ॥
स्वभक्तकल्याणविवर्द्धनाय
धृत्वा स्वरूपं सगुणं हि तेभ्यः ।
निःश्रेयसं यच्छसि भावगम्या
त्रिभावरूपे ! भवतीं नमामः ॥
नास्त्यम्ब ! सीमा तव सत्कृपायाः
शक्ता न ये भक्तगणास्त्वदीयाः ।
तत्त्वप्रबोधस्य प्रपूर्त्यभावाद्–
द्रष्टुं हि ते भावमयस्वरूपम् ॥
स्वाभाविकैरेव कृपाकटाक्षैः
समीहमाना ह्यनुकम्पितुं तान् ।
गुणाश्रयाद्यच्छसि दर्शनं स्वं
मुक्तिञ्च तेभ्योऽभ्युदयं ददासि ॥
ज्ञातुं न शक्तास्तव देवि ! तत्त्वं
वयं न दैत्या अपि मानवाः के ।
परात्परे ! त्वाञ्च दयाम्बुराशे !
वयं नमामस्त्रिगुणस्वरूपे ! ॥

O Mother of the worlds, Thou spreadest out in perfection this beginningless and endless creation, together with the sportive beauty and adornment, characterised by the sentiment of Love, whose manifestation contains the flowing tide of the ebullitions of joy.

By a mere glance of Thine eye, O Mother, rise sportive appearances, through the Lord, and so do, O Goddess, there arise, I think, the sportive appearances of the multitudes of Brahmandas of various sorts and in infinite numbers.

The work of Creation, its continuance and its re-absorption, is a mere wave of Thy sportive pleasure. Thou art able to create the whole in a moment. A salutation to Thee, therefore, All-powerful O Goddess.

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किं वर्णनं तेऽस्ति कृपाम्बुराशे-
र्येऽज्ञानपाशैर्जडिता विमुग्धाः ।
मातर्महत्त्वं परमाद्भुतं ते
किमप्यहो नैव विदन्ति भक्ताः ॥
अनन्तभक्त्यैव तु केवलं हि
भृङ्गायमाणास्तव पादपद्मे ।
विद्योतयस्यम्ब ! न तानपि त्वं
स्वदर्शनान्मोदखनेः कदापि ॥
श्रीविष्णुगौरीशिवधीशसूर्य्य-
रूपासु पञ्चात्मकदेवतासु ।
यथारुचि त्वं प्रकटत्वमेत्य
स्थूलासु तान्वै कुरुषे कृतार्थान् ॥
दैवेषु राज्येषु यदा कदाचिद्-
घोरेण देवासुरसङ्गरेण ।

Although void of attributes Thou art, and void of form; although standing outside the province of objective existence; although beyond the range of the senses; although only one and whole, and without a second, and all-pervading:

Because assuming a form possessed of attributes for the well-being of Thy devotees, Thou givest them the highest good. We salute Thee, O Goddess, in whom all the three conditions of existence become manifest.

There is no limit, O Mother, to Thy kindly grace—in the case of Thy devotees, who are not able to realise Thy form, consisting of the ideal forms, through their imperfections in the knowledge of the principles.

Showing them mercy, Thou grantest them, with Thy natural glances of grace, the sight of Thine own self by Thy self assuming attributes; and Thou grantest them temporal prosperity as also Liberation.

Neither are we, the Gods, O Goddess, nor again the Daityas, able to know Thy true essence,—what to speak of man? And, O Highest beyond the High, O Ocean of grace, O Thou who hast the three *gunas* as Thy form we salute Thee.

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उत्तिष्ठते धार्म्मिकविप्लवौघो
दयामयि ! त्वञ्च तदैव नूनम् ॥
मातर्जगन्मङ्गलमाशु कर्त्तुं-
माकृष्य तेजांस्यमलानि नोऽलम् ।
तैरेव सन्दीपितदिक्समूहैः
स्थूलं स्वरूपं विमलं दधाना ॥
हत्वाऽसुरांस्तान् कुरुषे व्यवस्थां
दैवाधिराजस्य विशालसीम्नः ।
एवं कदाचित् किल मर्त्यलोके
धर्मस्य जाते बहुविप्लवे हि ॥
विभिन्नजीवेष्ववतीर्य्य मातः !
हठादसाधूननिखिलान्निहत्य ।
साधूनवन्तो पुनरेव धर्म-
राज्यं सुसंस्थापयसे तदा त्वम् ॥
देशो यदा ह्रासमुपैति तं त्वं
नेतृस्वरूपे ह्यवतीर्य्य पासि ।

O Ocean of compassion, what description of Thine is possible ? How wonderful Thy devotees, made dull by the meshes of ignorance and thus losing sense. do not at all know Thy greatness.

Only with one-pointed devotion to Thee, if they cling like bees at Thy lotus-like feet, Thou, O Mother, dost not deny them the realisation of Thy presence, which is the source of Freedom.

Thou makest them happy by becoming manifest according to their taste in the gross five-fold Godheads,—Vishnu, Gouri, Shiva, Dheesh and Surya.

And when sometime in the God's Kingdoms, there rises a havoc among the righteous, owing to the fearful war between the Gods and the Demons, then, O Merciful One, Thou.

Taking from us our bright powers to sufficiently effect a blessed amelioration of the world, O Mother, and assuming

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विष्ण्वादिपञ्चात्मकदेवरूपे !
वयं नमामो रणचण्डिके ! त्वाम् ॥
त्वं सच्चिदानन्दमये स्वकीये
ब्रह्मस्वरूपे निजविज्ञभक्तान् ।
तथेशरूपे च विधाप्य मात-
रुपासकान् दर्शनमात्मभक्तान् ॥
निष्कामयज्ञावलिनिष्ठसाधकान्
विराट्स्वरूपे च विधाप्य दर्शनम् ।
श्रुतेर्महावाक्यमिदं मनोहरं
करोष्यहो "तत्त्वमसीति" सार्थकम् ॥

a bright, gross form by means of those powers, that spread illumination all round: Thou killest those Demons and establishest order in the God's vast Kingdoms:

So sometimes when there occurs, as is occasionally the case, a great overthrow of *Dharma*, Thou, O Mother, incarnating in various beings destroyest the unrighteous by Thy power, and protectest the righteous, and thus establishest the Kingdom of righteousness,

When a nation is on the brink of ruin, Thou incarnatest Thyself in the form of Leaders and protectest it. O Wrathful One in the battle-field, O Goddess of the forms of the five-fold Gods, Vishnu and others, we bow to Thee!

How wonderful! Thou utterest the great utterance of the Vedas: 'Thou art that,' true in its sense, by helping Thy devotees possessing knowledge to realise Thy presence in Thy *Brahma* form; by helping Thy worshipping devotees to realise the same in Thy *Iswara* form; by helping the aspirants who place their faith in the continued performance of the sacrifice in a desireless spirit to realise the same in Thy *virat* form.

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मन्त्रावलीनां दृढसेतुभूते !
सृष्ट्यादिजाते ! प्रभवे ! श्रुतीनाम् ।
अनाद्यनन्तेऽखिलगे ! प्रणम्ये !
नमो भवत्यै प्रणवस्वरूपे ! ॥
ज्ञानस्य साम्राज्यमृषिप्रकाण्डै-
रस्माभिरम्बाऽखिलकर्म्मराज्यम् ।
स्थूलं स्वराज्यं पितृभिश्च नूनं
दत्त्वाऽथ संरक्षयसे स्वशक्तिम् ॥
अव्यक्तरूपेऽखिलशक्तिशोभे !
व्यक्तेऽगुणे ! त्वं सगुणेऽसि मातः ! ।
विमोहिनी जीवततेरविद्या
विद्याऽपि कैवल्यप्रदा त्वमेव ॥
नित्यं तुरीयास्पदसम्प्रतिष्ठा-
विधायिनी ब्रह्ममयी त्वमेव ।
स्वाहास्वधाकारवषट्स्वरूपे !
हे देवमातर्भवतीं नमामः ॥
त्वमेव मातः ! प्रतिकल्पमेव
सरस्वतीरूपमहो दधाना ।
स्वाध्यात्मशक्त्यर्षिप्रशान्तचित्त-

O Mother, possessed of all power and grace! O Unmanifested, and O Manifested One! O attributeless One! O Goddess with attributes! Thou art nescience, deluding all the individual souls. Thou art thyself science conferring absolute freedom.....

O Goddess, who art the bridge along the numbers of mystic verses! O Goddess, who appearest before creation! O source of the Vedas! O beginningless and endless! O Thou, who hast the *Om* as Thy form, O pervader of everything, O worthy of salutation, we bow to Thee!

O Mother, Thou by conferring Thy powers, protectest the Sovereignty of Knowledge through the distinguished Rishis: the whole Sovereignty of Karma through us: and the Sovereignty of the gross, mortal world through the Pitris

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मा।विर्विधत्से च प्रणोद्य वेदान् ॥
वेदेषु संस्थापयसेऽथ मन्त्र-
शक्तिं हि गायत्र्यधिरूपतस्त्वम् ।
त्वमेव सावित्र्यधिरूपतश्च
यज्ञक्रियाशक्तिमथो वितन्य ॥
तत्साधकेभ्यो मनुजेभ्य आशु
निःश्रेयसञ्चाभ्युदयं ददासि ।
अतो वयं ज्ञानप्रदेऽतिनम्रा
हे वेदमातर्भवतीं नमामः ॥

Thou Thyself art the dispenser of the status in the position of the fourth condition. Thou Thyself existest as Brahman. O Mother of the Gods, having the form of *Swaha*, *Swadha* and *Vashat*, we salute Thee.

In every period of creation. Thou Thyself, O Divine Mother, assumest the forms of *Saraswati*, the Goddess of Learning, inspirest with Thy spiritual power the calm minds of the Rishis, and revealest the Vedas to them.

From Thy presiding power over *Gayatri*, Thou conveyest and instillest the power of mystic utterances into the Vedas, and from Thy presiding power over *Savitri*, Thou couveyest and instilleast power into the sacrificial observances.

And Thou givest prosperity and the final Bliss to those that aspire to win them by those performances. Hence, O Giver of Knowledge, do we in great humility salute Thee, O Mother of the Vedas.

MAHAYAJNA.

THE GREAT SACRIFICES.

XX.

Yajna is a great idea in Hinduism. It is in fact almost a synonym for Dharma. But in usage, Yajna is ritualistic action and especially action qased on and characterised by,

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the three-fold purification, *viz.*, the purification of *Adhibhoota*, *Adhidaiva* and *Adhyatma*, all taking place simultaneously. In the Vaidic Yajna, purification of *dravya*, of *kriya* and of *mantra* is effected as a means of right procedure. The purification of *dravya i. e.*, articles leads to the purification of adhibhoota. The right procedure according to sacred injunctions, which occasions the purification of *kriya*, gives the purification of the adhidaiva. The mantras help to give the purification of adhyatma. The dravyas include the articles, the material means, such as cow's milk or *ghee*, the construction or arrangement of the sacred spot or shrine, the erection of the *Mandapa* or sanctum, the fire to be produced for the ceremony and other things required according to the nature and form of the sacrifice. When these are in the proper order the adhibhoota purification is secured.

Adhidaiva purification occurs when the Prana comes into the place, and thus a Pitha (of which we have spoken elsewhere) * is created by right procedure according to the Karma Kanda of Vedas or Tantras. Consecration by means of the recitation of the prescribed Mantras establishes a connection with the Devas or occult world, thus giving the Adhyatma purification.

In all action that which gives spiritual elevation to the Soul is Yajna. †

The difference between a Yajna in general and a Maha-Yajna is this : Karma for the individual is Yajna. The fruit of it is intended to contribute to the well-being or prosperity of the individual, the advancement of the performer's personal interests. The Maha-Yajna serves a universal function : in fact it is a sacrifice of his own interests to be undergone by the individual for not only his own class of beings, but for every being of every sort in the whole universe, from the

* See Section on Pithas.
† See *Bhagwad Gita*, Chapter IV.

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minutest vermin to the highest developments of life where the very perfection of spirituality * is reached.

Five grades of this are recognised in the Shastras: they are known as the five Mahayajna, the five great sacrifices, that are compulsory on every house-holder. He has to contribute by all means in his power to the sustenance of all those grades of beings and to take for his use ouly the leavings according to the nature of the article dedicated to those beings. The five grades are:

1. Brahma-Yajna,
2. Deva-Yajna,
3. Pitri-Yajna,
4. Bhoota-Yajna, and
5. Nri-Yajna.

These five Mahayajnas are special Dharmas of Hindus, and are peculiarly connected with the functions of *Grihasthas*. †

We now explain the nature of these to show how essential they are to the well-being of the Sacrificer and of all those grades of life. Nothing could be more generous, more comprehensive, more holy, spiritual and bliss-giving; the very essence of the beauty of rrligion is presented herein, thao will not fail to induce the right.minded thinker to assimilate these ideas and thesa forms in his daily life.

The Brahma-Yajna.—Knowledge is the chief thing on which the existence of the universe and Mukti of the Jiva depends; the safety, continuity and prosperity of the universe rest on knowledge. Every human being as the enjoyer of the advantages accruing to him from the world, owes a debt to it. Knowledge is the first thing we owe to all beings and the sacrifice in the form of knowledge for them in whatever form they exist must receive our due contribution. Knowledge is contained in the Vedas, Shastras, the sphere of knowledge is in the hands of the holy, immor-

* See *Karma-Mimansa* of Bharadwaj.
† See Section on Varnashrama Dharma.

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tal *Rishis.* Thy subsist on knowledge, that is their actual food* which we can serve out to them from our position as house-holders. When with a view to the satisfaction of the Rishis one pursues knowledge, with no other object but the acquisition and advancement of knowledge,—knogledge for its own sake—one is able to perform the Brahma-Yajna. By the performance of this great sacrifice, the Rishis are gratified and they help the acquisition and diffusion of knewledge on the part of mankind. † The Maharshi Patanjali says: ब्राह्मणेन निष्कारणो वेदोऽध्येतव्यः ।

Nish-kam or desireless performance of sacred action is the holiest and the worthiest. The house-holder's performance of the Brahma-Yajna in a desireless spirit is the first and the highest duty enjoined on him. The Brahma-Yajna is the revision and acquisition of all sorts of knowledge of Brahman, of the Vedas and the Shastras—holy knowledge which is the source of all power—all bliss, all safety and immortality—Mukti in the long run.†

The Deva-Yajna.—The verses in the Sri Bhagwad Gita about the creation of *Yajnas* together with that of the creatures is well-known.‡

All dualistic relations are conditional. "Give and take" is a law of duality. Dependence on material offerings reigns supreme in the spiritual as well as in the physical universe. The Devas exist and thrive not by their own Karma, own power and

*See *Daivi-Mimansa Philosophy.*

†We have touched upon this subject in the section on *Veda and Shastra.*

‡ सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वं, एष वोऽस्त्विष्टकामधुक् ॥
देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

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sustenance, but by what is contributed by conscious man towards their well-being from the central organisation—the Mrityu Loka.* The directions of natural utility are, however, different. As in the case of plant life and human life, these are mutually contributory to the presperity of both, so in the case of Devas and men both can contribute to each other's strength and happiness. Through fire, offerings are sent up from Mrityu Loka to the Devas in their Daiva Loka. Fire is the great physico-spiritual medium for conveying sacrificial offering to the Devas one fact about which is often quoted.

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥

To feed the Devas and to keep them pleased without selfish deseire is the duty in the performance of the Deva Yajna. And this sacrifice is to be offered into the fire. To please the Devas by special ceremonial for the welfare of the whole humanity is a Mahayajna no doubt. The Devas as described elsewhere, are the agencies† in the proper disposal of Karma in the nature of evolution and re-birth and re-incarnation and the giving of Bhoga (the realisation of the result) corresponding to the Karma of the individual.

The Pitri Yajna.—We have also explained how in the administration of the Brahmanda, there are separate departments in charge of the Rishis, the Devas and the Pitris as in the human Kingdoms.‡ The Pitris form and keep the *Sthula Sharira* or the gross body in right condition and contribute to the fitness of the same for higher advancement in the case of humanity.

Our debt to the Pitris is correspondingly great. It is necessary therefore to keep these Pitris well pleased towards us. The Pitri-Loka is the link between humanity and spiri-

* See chapter on Occult World.
† See Section on Occult World.
‡ See Section on Occult World.

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tuality. If the Pitris are kept pleased by the house-holders as a daily duty, their good pleasure contributes to the well-being of the whole humanity, and prevent a race over which they preside, from becoming extinct.* The formal performance of the ceremonial to please the Pitris is the Pitri-Yajna, which as referring to the welfare of the whole of humanity is one of the Maha-Yajnas.

Bhoota-Yajna.—A far nearer mutual helpfulness is to be noted with reference to the Bhoota-Yajna. Our bodies† and their sustenance, and our comforts and coveniences are due to the use we are required to make of all beings from the least to the highest. Matter and life in almost all shapes and grades contribute to our well-beings—in drinking, in eating and similar bodily comforts and entertainments. The living beings contribute every thing undergoing total sacrifice for us. A return for this sacrifice is necessary. We would not of course bless all the beings by our actions, we therefore dedicate our action to the Devatas that are the guides of the group souls‡ of the Bhootas. This is the Bhoota-Yajna and it is a Maha-Yajna inasmuch as it is intended to be a universal contribution through the Devatas referred to.

Nri-Yajna.—Lastly, we come to the Nri-Yajna. Every human being is under obligations to his human friends. The parents and kinsfolk, neighbours and towns-people, and conntrymen and religious brethren and benevolent humanity all over the world have been instrumental in bringing about the vast amount of happiness, comforts, pleasure, and reliefs that we enjoy in this world. Our devotion every day depends far more on our human association than on others. A daily and regular contribution towards the well-being of that humanity is a duty devolving on us. It is evidently impossible to gratify the human race,

* See the section on Varnashram Dharma.
† See the section on Evolution and Re-Incarnation.
‡ See section on Occult World,

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to make a return of the obligations. The solution under the difficulty of contributing to this end lies in the due worship of the guest. The *Atithi** or guest with the house-holder is a god, even if the guest happens to be of the lowest caste, or an out-caste altogether. When we possess the spirit of self-sacrifice which contributes its quota first to the need of the guest, and when we are content to feed ourselves with what is left after satisfying the *Atithi*, it is a true sacrifice and the food we thus eat is sacrificial food. It is a sacred portion enjoyed by us out of the performance of that holy sacrifice.

The uppermost explanation usually given of the necessity of these five Mahayagnas—great sacrifices, is the atonement for the five destructive processes in our life that must be sustained only at the cost of other life. जीवो जीवस्य जीवनम्. The usual processes of destruction of life for our well-being are five.

पञ्चसूना गृहस्थस्य चुल्ली पेषण्युपस्करः। &c†

This is a true purpose, but not the whole purpose. The whole purpose is far larger in fact, universal as just shown.‡ The Hindu Dharma understands the self, or *Atma*, as pervading all beings. Every one else, man and animal, plant and insects nay, even material substances, as well as occult powers, all these are phases of our own self, and whatever we, as simple beings do, is to be done for the sake of the whole ; to teach this great ideal in life the Mahayagnas are compulsory on every Hindu house-holder. Much less would there be with the Hindus anything like hatred for the votaries of other religions or races or castes. Hatred of this sort is condemned by the Hindu Shastras. A liberal, generous, grateful heart is developed by the guidance and practice enjoined in the Shastras

* A man of any nationality, of any caste, and of any religion who chances to come accidentally to the house of a house-holder before his meal time is an *atithi*

† See Manu Smriti.

‡ See Tantra Sanhita.

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and the five great sacrifices are one of the best illustrations of the universally sympathetic nature of the Hindu religion.

धर्मं यो बाधते धर्मो, न स धर्मः कुधर्म तत् ।
अविरोधी तु यो धर्मः स धर्म इति निश्चितम् ॥

The great Rishi Yajnavalkya says: "The Dharma, which stands in the way of other Dharmas, is not right Dharma at all, but is a wrong Dharma. That which is not contradictory to the Dharmas of other sects, etc., is real Dharma,—this is the truth."

MUKTI

Liberation.

XXI.

The final goal of religion is liberation as determined by the Hindu teachers. The literature on the subject of liberation is very vast in India. There are the 1131 Upanishads, the Seven Darshanas, and many Shastras conforming to the teaching of the vedas, all intended to help the aspirant to gain liberation. A brief description of its nature is given here. It is the ultimate truth of the law of Karma,* it is the ultimate aim of Upasana, Yoga and Bhakti,† and it is the ultimate object of the Gnana-Kanda of the Vedas,‡ as explained in separate sections, and its outline will make the path easy for the disciple.

The being of the individual soul is explained elsewhere§ as the knotting up of the conscious with the unconscious (चिज्जड़ग्रन्थि) which has been shown as the result of *avidya* or nescience. With the help of *Vidya* or true knowledge, the individual Jiva is able to attain Mukti by virtue of his own power, as also has already been shown. Karma being of three sorts,—the *Sahaja*, the *Aisha* and the *Jaiva*,—Mukti also as referring to each sort of Karma, takes a three-fold

*See chapter IV.
†See chapters from V to XI.
‡See chapters XII and XVI.
§See chapters IV and XIII.

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shape.* This has partly been explained in the section on 'The Occult World.' A fuller explanation is given here :—

Man as a being endowed with free will can do or counteract good or evil at pleasure. The conquest of sin (*Papa*) and the acquisition of holy merit (*Punya*) are in his power, and if he achieves both these ends, he gradually enlarges his sphere of growth into spirituality, and rising from world to world in the upper series of the seven worlds, reaches the topmost world and stands installed there as one of the highest Maharshis and Mahatmas, and at his will can gain liberation by penetrating through the सूर्यमण्डल, the solar light, as has been stated in the description of the *Shukla Gati* in the *Bhagwad Gita*.

In the attainment of this Mukti, strenuous Jaiva Karma† and self-knowledge (*Atma-Jnana*) obtained by rising to the seventh spiritual world are the main causes, the former the prior cause, the latter the ulterior one.

The next kind of Mukti is connected with the Aisha Karma. A man making himself holy and desirous of gaining power, advances to Devata-hood by virtue of the help of the Aisha Karma, which helps the Jiva by the willing co-operation of the powerful Gods. The Jiva thus ascending from power to power, ultimately holds the position of Indra ; there, performing his duties without failure, he keeps up that position, and does not fall back or lower. Rising higher still by this perfect dutifulness, the Jiva rises to the very highest Godhood,—Brahma, Vishnu or Mahesh, according to the preponderance in his nature of the principles of Rajas, the Sattwa, or the Tamas. He becomes one with either of these. From this position, a return to the cycle of up and down never takes place ; and this is as good as Mukti, which in its actuality is with these gods a mere matter of the will. They are themselves Mukta as Saguna Brahman.

*See Shambhoo Gita.
†See *Bharadwaja's Karma-Mimansa Philosophy*.

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The third sort of Mukti belongs to the Sahaja or spontaneous Karma. This has been very largely treated of in the Vedas and the Shastras.* The two Yoga practices, the Karma Yoga and the Jnana Yoga, are both positive helps to the aspirant in this direction. The main principle in the practice of this Yoga is freedom from desire. One realises oneness with the universe under such a practice,—one's individuality is taken off, and there is no delusion of self as opposed to non-self. The whole world is realised as one's own self. This naturally results in the condition of the Jnani, the man of perfect knowledge. He becomes one with Brahman, seeing no difference between Brahman and himself. He is rid of the three bodies,—the *Sthula* or the Gross, the *Sukshma* or the Subtle, and the *Karana* or the Causal;-and the natural result is a liberated condition even while the body is doing its own work. This is the *Jivan-Mukta* condition, the highest and the best, to attain which is aimed at as the goal by all the Darshanas.

The Upanishad says:—

भिद्यते हृदयग्रंथिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

The destruction of Karma meant here takes place as follows: the Karma of the long past series of births disappears with the acquisition of self-knowledge. On account of the absence of desire, no new Karma is contracted; and the actually operating Karma under which the body is at work comes to an end with the end of the body that continues acting like the potter's wheel. This last condition of the individual is *Jivan-Mukti*, its practice and theory have been clearly dealt with in sections on Raja Yoga and Vedic Darshana, respectively.

VEDA AND SHASTRA.

THE HINDU SCRIPTURES.

XXII.

Before we proceed to deal with the Vedas and the Shastras as basis of the Hindu religion, we will consider

*See section on Vedic Darshan.

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the spiritual sources through which the Vedas and the Shastras become revealed to the world. It must be admitted that like this phenomenal creation, all knowledge must proceed from a Highest Divine Source. The three Highest Divine manifestations are Brahma, Vishnu and Mahesh. All universal stock of knowledge is contained in them. Next to these, range the great sages,—the Rishis, who are also divine in their nature and who exist in numerous grades and classes. They inhabit all the fourteen worlds that make up each Brahmanda. From the lowest to the highest plane and world, they are the representatives of the spiritual side of the universe.* In the lower worlds their material power is great. But from the Pitri-world upwards the grades of spirituality rise superior and continuously increasing over the lower worlds, so that from the second upper world to the fifth, the power of spirituality of the Rishis becomes more and more divine in character, until in the sixth and the seventh, the spirituality becomes almost perfect. Between these last, there is a small difference. The perfect Jnanis live in the seventh world, while those near to perfection live in the sixth world.

As divine beings, these Rishis are able to incarnate themselves especially in the human world.† These incarnations are of three grades accordimg to the nature of the function to be performed. Some appear as perfect incarnations (Purnavataras), others as partial incarnations (Kalavataras or Amshavataras); others as incarnations by possession for temporary purposes, called Aveshavataras. Maharsi Vasishtha, for example, is a Purnavatara. Rishis to whom some portions of the Vedas manifest themselves are Amshavataras, while those that manifest power only temporarily are Aveshavataras.

It will be seen from this that knowledge being the product of the spiritual power of the Rishis, all kind of

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* See the section on *Occult World.*

† See Daivi-Mimansa philosophy.

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knowledge that becomes revealed to the world in all branches of enquiry and in all shapes comes from the Rishis of the various grades, according to the nature of each line. It also comes from the various planes (or worlds) and possesses the character of each world out of a total of fourteen in the matter of the utility of the knowledge to be pointed out further on. Futher than this, the very great men, men of genius as we call them, are the actual incarnations of the grades of these Rishis, proportioned to the nature of the knowledge revealed. This fact will enable us to understand how inspired Savants of the highest truths of knowledge appear, as it were, quite unexpected in the various parts of the world: Scientists, philosophers, prophets, heroes, poets, men in whom the divine glory is, as it were, revealed,—they are all incarnations of the Rishis. The Indian Shastras count all such among these, to whatever country, or nationality, or race, or age they belong. We take account of the whole world and the whole of humanity in the manifestation of the Divine Power and knowledge.

Knowledge is again to be divided as: (*a*) *Asura* or demoniac, (*b*) *Daiva* or divine, and (*c*) *Muktiprada*, or that giving final liberation. The *Asura Shastra* aims at self-gratification for the longings of the senses and for the lower, *i.e.*, this mortal world. Destructiveness is often its purpose, because without *hinsa* or harm to others, self-gratification in the way of the world is not postible. The *Daiva Shastra* in intended for the raising of the spirit from the lower to the higher planes. The *Mukti Shastra*, which belongs to the highest world, the seventh, the *Satya Loka*, is what leads to pure bliss, the *Summum bonum* of existence.*

In the mortal world knowledge of all sorts becomes revealed according to the need of the time as appreciated by the Rishis. And as a variety of knowledge is in this way in demand, as it were, the various kinds of knowledge come

*See Puran Sanhita.

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THE WORLDS' ETERNAL RELIGION

Illustration No. 1 REVELATION OF VEDAS

INDIAN ART SCHOOL

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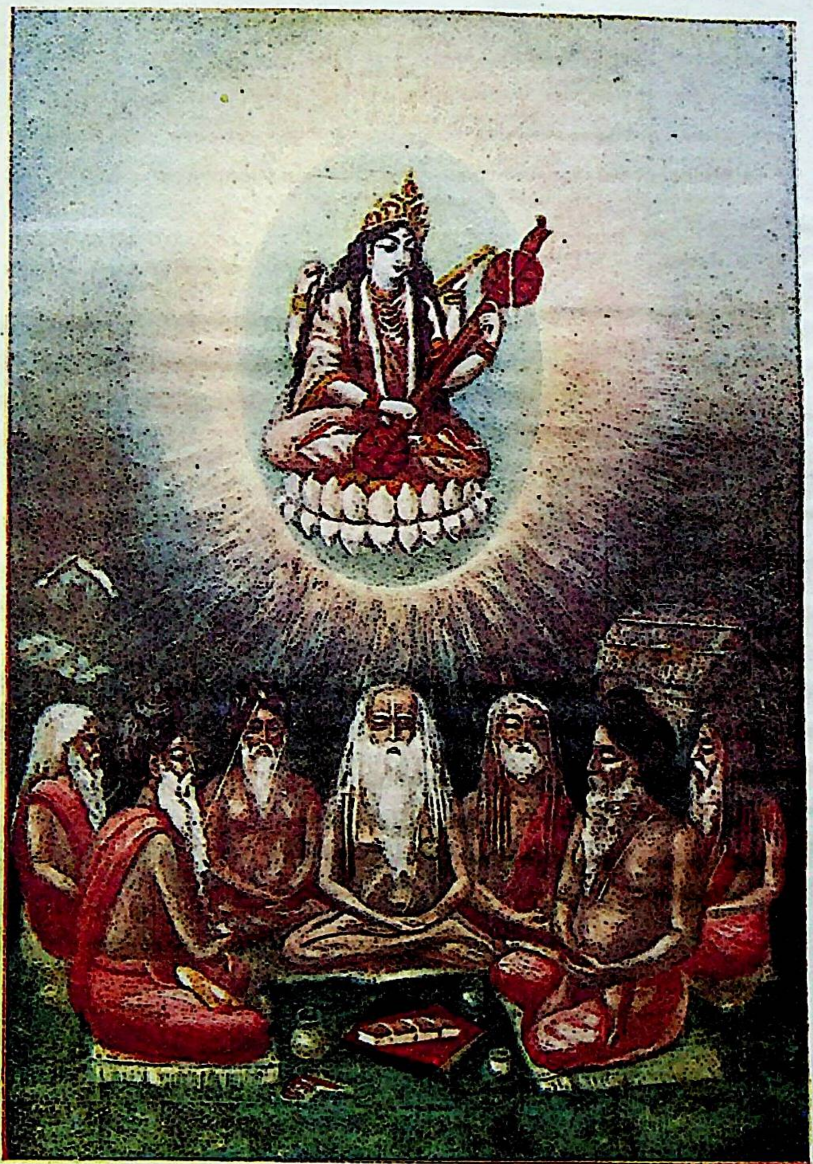

Illustration No. 7.

REVELATION OF VEDAS

INDIAN ART SCHOOL

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from the different occult worlds into ours all at one and the same time.

We next consider the nature of the utilities of the knowledge revealed. These are termed *Yathartha* or exact, pure, true, *Rochacka* or the charming, coaxing, sweet and *Bhayanaka** or the threatening, fearful, over-bearing. The utilities correspond to the mental constitution of the recipients of the knowledge. Men are usually to be classified as Sattwic, Rajasic and Tamasic, and the impartation and character of the knowledge given must suit the condition of each, remembering that the whole of humanity is virtually to be raised from the lowest to the highest grade of spirituality. The three-fold utility will be illustrated by the three-fold character of the Vedas, as explained further on,—the *Adhyatma*, the *Adhidaiva*, the *Adhibhoota*,† which are the bases of Jnana, Upasana, and Karma.

Lastly, comes the question of the medium of conveying Knowledge. The medium as usually named is *Bhasha* or language. It is not easy to define this "Bhasha." Even in ordinary experience, we have to classify Bhasha according to the signs used: There is the plain ordinary language; the hyroglyphic language of secret communications may appear in any number of varieties; symbolic language for purposes of special trades is very common; the deaf and dumb man's language is another; the child's language, the animal's, the bird's, the insect's, even that of plants and of the heavenly spheres and the Stars,—to what sublime grade goes the meaning of Bhasha! The language of the spirit and the mind common in psychical experiments—what an awful phase will Bhasha appear in, and what definition of it is possible considering the nature of the communication!

With such back-ground we are to consider the nature and variety of the Veda-Shastras which are the everlasting bases

* See *Vishnu Gita*.
† See *Vishnu Gita*.

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of our ever-lasting religion. And the first Lords and inspirers of the knowledge that is to manifest itself in varied forms in the world are the first Lords of this creation,—Brahma, Vishnu and Mahesh. It is difficult to find names for Bhasha until we come to what alone is familiar to us in connection with it. The books in which this Bhasha appears, materialised so to say, are first of all to be definitely understood.

The arrangement of books, or works is recognised as :—

(1) Brahmanda ;
(2) Pinda ;
(3) Nada ;
(4) Bindu ; and
(5) Akshara.*

The last *i.e.*, Akshara (printed books or Mss.) common to all, is the class most popularly known, though it is but one-fifth part. The others rise in their abstract and spiritual character as follows :—

Brahmanda with which can be very distinctly compared the expression "the Book of Nature," is the stock of knowledge contained in the heart of Brahma, Vishnu and Mahesh as belonging to each Brahmanda.

That stock of knowledge is inaccessible without their personal favour or grace.

Pinda is the stock of knowledge given by the Rishis from any of the 14 Lokas into the heart of the men of letters,

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* As in the Vedas.

पंचनद्यः सरस्वतीमपि यन्ति सस्रोतसः ।
सरस्वती तु पंचधा सो देशेऽभवत्सरित् ॥
—शुक्ल यजुर्वेद संहिता ।
ब्रह्माण्डपिण्डनादाश्च विदुरक्षरमेव च ।
पंचैव पुस्तकान्याहुर्योगशास्त्रविशारदाः ॥

And details will be found in the *Dheesh Gita*.

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savants, scientists, etc, of all countries, for the welfare of the world. Such stock of knowledge will be found in the original works. of all countries in which any great 'and original truth is revealed. *Bhava*, or the abstract idea, preponderates in this.

Nada.—The form of this lies in the Pranava* or Om. The Vedas or Shrutis grow out of this; and are obtained in the form of words by the Vedic Rishis who, when absorbed in Yoga, hear the Richas of the Vedas, as the direct words of God. It is for this reason that the Vedas are held so sacred. This fact is illustrated in illustration No 7.

Bindu.—The book in the form of Bindu is revealed into the heart of the Upasaka-Yogis or worshippers in an abstract form. There is no direct connection with *Shabda* or sound in this, the idea alone being manifest according to the Vedic truth. As *Richas* or Vedic hymns are an illustration of the Nada form of books, so the *Smritis* and the Puranas are illustrations of this class. Shabda does not preponderate here, but Vedic Bhava does.

The last and the most popular form of written books of the Hindu religion is arranged in seven classes:—

(1) The Vedas.
(2) The Vedangas.
(3) The Darshanas.
(4) The Smritis.
(5) The Puranas.
(6) The Tantras.
(7) The Upa-Vedas.

The *Vedas* are known in three forms, *viz*:—

(*a*) The Samhitas.
(*b*) The Brahmanas.
(*c*) The Upanishads.

In this *Kalpa* or cycle of creation† in this the twenty-eighth *Kaliyuga* that is going on, the numerical quantity

* See section on Mantra Yoga.
† See the section on *Time, Space and* Creation.

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of the three of each forms of the Vedas (*i. e.*, Samhitas, Brahmanas and Upanishads) is 1131. * Out of these, seven or eight Samhitas are extant at this time. Similarly, about 20 or 25 Brahmanas and a hundred Upanishads. All the rest are lost in their Akshara form.

The *Vedangas* are well-known as six :—

(1) Shiksha,
(2) Nirukta,
(3) Vyakarana,
(4) Chhandas,
(5) Jyotisha,
(6) Kalpa.

Shiksha—the work on Vedic accent and recitation. The correct pronounciation of Vedic words is one phase of it, and Vedic music is the other. In ordinary recitation, we find Shiksha to be duly in vogue. But the musical recitation is lost; the *Sam-gana* is not now available. The intonation of Vedic recitation in the form described in the Shiksha is capable of producing corresponding vibrations in the whole of the Brahmanda. As an ordinary example of the production of corresponding Sonance, we have most musical instruments that sound usually by striking. If a number of such instruments, tuned to one pitch, be lying about, and one happens to be sounded, its vibrations will produce corresponding vibrations in all the rest. The intonation of Vedic words similarly will produce corresponding sound in all other parts of the Brahmanda wherever its vibrations correspond, especially in the *Daiva-Loka*, the world of the Devatas. As the Shiksha is a means of the correct intonation of the *Mantras*, it is rightly placed at the top of the list.

Nirukta is the science of understanding the meaning of Vedic words. As there are three departments in the universe, so are there three meanings *i. e.*, Adhyatma, Adhidaiva and

* See *Mahavashya*.

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Adibhoota conveyed by the Vedas recited by the Rishis*. Nirukta helps the construction of Vedic utterances in the three ways. A large quantity of Nirukta is lost.

Vyakarana, the Grammar of the Vedas, exists at present only in Panini's work. Very many grammatical works preceded Panini's all of which are not now available.

Chhandas, the Vedic prosody, gives the *Yati*, the Cæsura. By the Yati, we are able to understand the action that is meant in the recitation and the accentuation of the verse. Nirukta and Vyakarana serve to give Gnana and are helpful for the knowledge of the Gnana Kanda; just as the Chhandas and Shiksha are helpful for the knowledge of the Upasana Kanda, so the remaining two—*Jyotisha* and *Kalpa* are helpful in understanding the Karma Kanda or the performance of the Vedic injunction.

Jyotish is Vedic Astronomy. Knowledge of it helps the adjustment of time and the performance of the enjoined ritualistic or sacrificial observances. This helps the attainment of the complete fruit of the performance.

Kalpa is the science of the actual application of the recitation of the Vedic Mantras to particular observance. Withont Kalpa no one could know the practical value of the Karma Kanda. Only a few works on Kalpa are now left to us, out of a total of 1,131 like the number of the Samhita, the Brahmanas and the Upanishads.

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*त्रयोर्थाः सर्ववेदेषु।

यथा दुग्धञ्च भक्तञ्च शर्कराभिः सुमिश्रितम्।
कल्पितं देवभोगाय परमान्नं सुधोपमम्॥
तथा त्रैविध्यमापन्नः श्रुतिभेदः सुखात्मकः।
नयते ब्राह्मणं नित्यं ब्रह्मानन्दं परात्परम्॥

पुराणसंहिता।

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The *Upangas* of the Vedas, the seven Darshanas, are treated in a separate section. * The name, as its etymology will show, means that these works are the "eyesight of the Vedas." Without a knowledge of the Darshanas, one will be blind in the field of knowledge, just as a man that has no sight is unable to do anything independently in the world owing to his blindness.

The *Smriti* works which include the laws of every department of Hindu life are many. The principal are Manu and Yajnavalkya. There are 18 more, and there is an equal number of *Upasmritis*, the total thus being 38 Smriti works.

The next Shastric works are the *Puranas*. They are rightly commentaries on special portions of the Vedas. They are not histories, though they contain various narrations. The meaning of the Vedas which is not explicit is made explicit by the Puranas. Some do mistake the Puranas for history, and are then faced with contradictory and inconsistent narrations, and are nonplussed as to the true import of these works. The stories of Prahlada described as a Jnani in the "Yoga-Vasishtha" and as a Bhakta in the *Vishnu Bhagwata*, are not to be reconciled from the point of view of history. Shuka is described as a Bala-Brahmachari, a celebate from childhood in the *Vishnu-Bhagwata*, while as a house-holder in the *Devi-Bhagwata*. The aim of all Puranas is to illustrate and explain the meaning of certain matters in the Vedas. Mutually contradictory narrations like these will show that the Puranas are not intended to be history. The value of history is already examined in the Preface, and history of the mere date-and-name-cataloguing sort is a vain effort at exactness in a record where infinite knowledge and infinite facts are to be explained to mankind for their guidance to the goal of life.

The Puranas are 18 in number, and there are 18 Upa-Puranas, and 18 Maha-Puranas together with the *Itihasas*

* See section on Vedic Darshanas.

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(a kind of Purana,) the Mahabharata with its supplement, the Hari-Vansha, and the Ramayana with its accompaniment, the Yoga-Vasishtha. There are a few Purana-Samhitas in addition to these, falling under the same heading.

The Tantras.—The number of Tantra works mentioned is very vast as many as सप्तसप्तसहस्राणि, or 49 thousand, all of which are, of course, not available, though a good number may yet be found.

The last set of literature is the Upa-Vedas—works on Science and Art based on Religion. There were vast works on these, while only a few are now extant. Works on music, medicine, including particular branches as of veterinary, such as of horses, of elephants; agriculture, engineering, astronomy, astrology, physiognomy, physiology and numerous arts and sciences, also fine arts, for which India has been famed from the oldest times. These are the Upa-Vedas.

These all *Akshara* works preserved in the form of writings and now in printed books are nevertheless liable to be destroyed. Enemies of a nation go to the extreme of burning books and destroying whole libraries. They are after all perishable things, exposed to the destructive work of the elements and of time. The rest four classes of book, *i. e.*, Nada, Brahmanda, Pinda and Bindu, are indestructible.

One must know the three-fold utility, the three-fold meaning, and three-fold language to be able to grasp the meaning of all works, whether preserved in the form of records or in any other form of a more durable character,—the *Adhyatma* or the spiritual, the *Adhidaiva* or super-physical and the *Adhibhoota* or physical aspects. And all knowledge will then be reliable and valuable for the attainment of the goal.

One more fact of the three-fold form of language must not be lost sight of,—the *Samadhi Bhasha*, the *Laukika Bhasha* and the *Parakiya Bhasha*. The Parakiya Bhasha is

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often mistaken as a genuine source of history by the so-called research students of the present day.

The three utilities and the three meanings have been already explained. We will add some remarks regarding the three-fold Bhasha to help the readers of the Veda-Shastras to a proper understanding of the same.

(1) The *Samadhi Bhasha* is the medium by which one's experience during the Samadhi state is understood by another who also must lapse into the Samadhi state to be able to take cognizance of it. The Samadhi Bhasha of the Vedas and Shastras is the same for all. There is no difference of opinion in understanding each other in this language, *e. g*., the definitions of Atma, Prakriti, Karma, Daiva world, the four-fold creation, etc., will be understood as the same in all our Shastras.

(2) The *Laukika Bhasha* is the medium by which we allegorize, or figuratively or poetically describe the experiences in the Samadhi for a plainer expression and sound impression of the subjects in communicating them to the inquirers, *e. g*., the description of the Shiva-Linga,† of the consummation of the marriage of Shiva and Parvati, and similar other topics are figurative expressions for high spiritual matters. The comparative study of the *Rasa-Lila* of the Vishnu Bhagwata and the Devi Bhagwata will show what philosophy is conveyed in objective representations of a fascinating character. This Laukika-Bhasha is deemed the most important of the three.

(3) The *Parakiya Bhasha* is the medium that conveys illustrations in the form of Gatha or stories, of the above topics in order to support and more deeply impress the descriptions of the other two Bhashas, *e. g*., for the dharma of truthfulness, the Gatha of Harish Chandra; for a woman's dharma of chastity the Gatha of Savitri and Satyavana etc. This Bhasha is more frequent in the Puranas, though partially occurring in the Vedas too.

*See Vishnu Gita and also Purana Sambita.

†See Linga Purana and also Shambhoo Gita.

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Before putting an interpretation on the Hindu scriptures, all these works and aspects must be well studied. It will be found that the beauty and utility of the religious life of humanity are best seen in India even of to-day and students of religion will get a correct knowledge of the philosophy and practice of religion by a study of the scriptures and the routine of the daily life of the Hindus. It will dispossess them of numerous self-imposed dogmas, it will help their understanding, and it may even induce them to practise it in their own life, though we would still say (Lord Krishna says:)

"स्वधर्मे निधनं श्रेयः परधर्मो भयावहः।

"Better death in performing one's own Dharma. The Dharma of others is fraught with dangers."

SHIKSHA.

EDUCATION.

XXIII.

The aim of education according to the Hindu ideal is the development of humanity in man, and the acquisition of progress in Dharma with final Liberation of the Soul as the Goal.*

We point out the main differences between the ideas of education in ancient India, and the modern world, chiefly represented by the West.

(1) The Hindus of old did not think it right to impart the same education to every individual. The fitness of the candidate was always the condition in the choice of the line of education, the Varna, Ashrama, sex capacities and powers were always considered before settling the nature of education to be imparted to the candidate from the very beginning. The secret of this mode of imparting education was the consideration of the stage of evolution reached by each. The

* See Tantra Sanhita.

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West, on the other hand, tries to bring all sort of intellect to a common level in the very beginning with no attention whatever to the stage of evolution. This evidently is a cause of confusion often ending in misguidance and failure in various ways.

(2) Old Hindu education had separate lines of training for the candidates in view of Kama (desire), Artha (gain), Dharma and Moksha (final Liberation of the Soul). Each candidate underwent separate training for the Purushartha (life's objects) for which he had become fit.* The West, on the other hand, is not conscious of these separate four aims.

(3) The Hindus of ancient times recognized the importance of arts and sciences only for Kama and Artha, both being material ends. Yet these two were never considered ends in themselves. They recognized the importance of Philosophy for Dharma and Moksha, these last being spiritual ends. While the West does not yet recognize the use and importance of philosophy as contributing to Dharma and Moksha, and therefore, relegates that study to a subordinate place.

(4) According to the ancient Hindu aim, man and woman were considered as distinct individualities to be trained up for quite distinct purposes. For nature fits each sex for distinctly separate duties. The relation between the two would be like that between the Seed and the Soil. The West holding both sexes as equal, confounds the ways and aims of education in their case, giving much more of the education fit for males to females, than is fit or necessary for them. Very feeble attempts are made in the West towards a separation of ways and means in this direction. We begin with women-bachelors of arts, and women-barristers, and end with suffragettes, promising future leaders in politics, and in war for the matter of that, future republican presidents and future wilders of empires, to say nothing of reverend women-fathers, and women-boxers, and what not

* See Purana Sanhita.

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(5) Hindus of old began the education of the child* generally at the age of eight in *Tapobana* though educational work as referring to the soul of the individual continued to the very last, the fourth stage of Sannyasa itself—the stage of the Paramahansa,† where education reached its finality. The West, on the other hand, requires Palatial buildings for giving education and has not been able to give thought to this whole side of the subject.

(6) Education in old Hindu practices was a part of religious life like every other function; and *Vedarambha* or the commencement of the study of the Vedas, which is the eighth in order out of the sixteen Sanskaras, or purificatory rites, was a regular sacrament and important religious ceremony. And throughout life, Sanskaras had to be observed imparting higher and higher training, all as a performance of religious duty. In the modern world, religion is totally separated from education, the scope of which is limited, ignoring the true aim of human life, and therefore leading to unfortunate confusion of duties and ideals, thus giving rise to such horrors as Bolshevic and Nihilistic, and similar anarchical and other crimes.

(7) In ancient India *Àchara* was the first step kept in view in imparting education. The preservation of Varna-Dharma and Ashrama-Dharma was the next aim. The necessity of this fact is unknown in the Western world. It is governed by fashion instead; and, in place of Varnashram-dharma, a promiscuous mixture of functions, and the so-called equality of all are held as the ideals.

(8) In the old Hindu system the basis of education being Dharma and *Adhyatma-Lakshya* (or attention to the self in everything), the aims of *Para-Loka* (or the life here-

*See section on Varnashrama Dharma.

†The fourth Ashrama (the Sannyasa) has its own four stages, *viz.*,—(1) Kutichaka, (2) Bahudaka, (3) Hansa, and (4) Paramahansa (see Sannyas Gita).

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after and the occult world) and Mukti (or final freedom) were perpetually kept in view. In contrast with this, we see that the modern world aims at nothing more than Kama (or desire) and Artha (or gain), as already pointed out. Exceptions to this are few and far between.

The present troubles and the universal disturbance of peace in the modern world are entirely due to wrong education. The revolution of the relations between king and subjects, between man and woman, between grades of men in society, between Artha-Kama on the one hand, and Dharma-Moksha on the other,—all is due to wrong education. The system of education in India was originally very vast and comprehensive. It proceeds on the basis of Nature, so that the comprehensiveness of it is like that of Nature's Law in every department of creation. Nature supplies an exposition of God's will in its orderly course. It obeys that will so that whatever suggestion would come to us from Nature will be God's own order. The ancient Rishis studied Nature thoroughly and framed rules for human guidance, which can be followed safely and with perfect confidence and success.

We will try to illustrate Nature's Law regarding the relation between the sexes. Man and woman, being specifically distinct from each other, though mutually helpful, are like the seed and the soil. The responsibility of each is accordingly different, while in the case of woman, it is ever far greater in respect of propagation of progeny than it is on men. It is not possible for a woman to receive the seed from even two men in the course of a year, while a man can plant his seed in hundreds of soils during the same time. Again, if a man dies immediately after planting the seed, Nature herself helps the growth of the child in the womb. While man in this way leads but a momentary responsibility, a woman has to bear the seed for some ten months. This will show how much greater woman's responsibility is than man's.

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We will give another illustration intended to show man's and woman's responsibility in maintaining the purity of the family, society, and race; and by preserving spirituality in obtaining the help of the* Pitris: The man committing adultery, spoils his own body and morality, while woman, going the same immoral way, will not only spoil her soil and her morality, but will spoil her family, society and spiritual race, and she and her descendants will lose the help of the *Pitris*. It is for these reasons that the holy Sages have assigned different duties to each sex, and so the education of each is also different. From these considerations it follows that the fitness, capacity and duty of each sex being different the same sort of education would be inappropriate for both.

On the whole, the aim of education will be seen to be to lead the soul from its birth to final emancipation. The schooling therefore runs not only through the younger years but it is to be life-long, until the *Paramahansa* condition is reached. And as in the case of man, so in the case of woman. Her education too beginning with girlhood must end in the perfection of chastity. The aims and principles of Varnashrama Dharma properly followed will make the schooling perfectly effective in the case of both.

In the modern system of education, the religious side not being properly understood, the spiritual goal has been wholly ignored. But no education would be true and worth anything, where the whole four-fold aim of life has not been assigned its proper place and preparation. Let us hope that educational systems will before long assimilate this ideal, and lead to the Emancipation of Mankind from the present gross materialism,—the inevitable result of (literally) positivist thought.

DHARMA-SAMANWAYA.

Reconciliation of all Religions.

XXIV.

The aim of all the Religions of the world is the Realisation of the Divine. This realisation assures freedom from

*See Chapters on Varnashrama and Nari-dharma.

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pain so common to mortal life. By the power of intuition man becomes conscious of his Divine nature and every religion instituted by man has the one goal of reaching the Most High in Spirit, which results in the natural emancipation from bondage. The yearning for this emancipation begins in a feeble way in the semi-civilized heart, but has civilization and refinement grow more effective, more and more definite forms come to be prescribed for the purpose of the emancipation. The forms do vary, but the goal is the same.

From the materialistic yearnings, a new road comes to be opened to the Soul in a higher psychology (Yoga) by which an opening is made unto the road to the Divine. The gross body is found to be as but the husk round the grain of the spirit, and the realisation of the power and permanence of the latter urges thought and action towards making it one's own.

The Indian mind intuitively perceiving this possibility determined a regular course of life to be followed for the realisation of that goal. The outer form of the course will be found to depend on the surroundings in which each section or individual of humanity is situated. Forms, even mutually antagonistic will be found prescribed in the Scripture for the advancement of particular cases.

But the goal is one, the realisation of the Divine. Religious systems belonging to the present, past or the future and any part of the world will find themselves duly formulated and supported in the all-embracing Indian Religion. Many religions there are, whose votaries have a spirit of discord against other creeds than their own. Sanatan Dharma of India does not disown any creed whatever, and finds no cause for difference and discord. There is a place for every grade in the scale.

All prophets, all revelations, all liturgies, have their due places assigned to them, in the Indian Continent of Religions.

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Names differ, but that matters little, the goal being one and the same. The idea of God as a personal being is represented in the various Godhoods in the Indian Religion. God, the Judge, if represented by Yama; God, the Creator, is represented by Brahma; God, the preserver, is represented by Vishnu; God, the Destroyer, is represented by Siva. In this way* Iswara and Virat and Brahman are definite representations of different conceptions of Godhood in various religions.

The five-fold Saguna forms unknown in other religions involve a masterly philosophy leading to realisation of Godhood by the path of Worship.

In Christianity, Judaism and Muhammadanism, the personal formless God will find corresponding representation in Trimurti alluded to in previous chapters. There could be no variance between the beliefs of our non-Hindu brothers and our own if we properly understand each other.

Buddha-Deva of Buddhism and Rishava-Deva of Jainism are admitted as divine incarnations amongst the Hindus, The theory of Avatara† is almost identical. The Buddhists and Jains consider Avataras to be perfected men, while the Hindus accept a long gradation of Avataras assumed by Vishnu or Shiva out of the Great Triad.

The Law of Karma as propounded in the philosophy of Hinduism is admitted in the same strain by these two ancient creeds. The details of the Law have only been worked out in the former. They have similar faith in the Occult world (Daiva Jagat) also.

The practical principles of the four systems of Yoga are equally recognized by the Savants of both these creeds in some form or other.

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* See section on Occult World.

† See section on Worship.

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The Gnan-Kanda of Buddhism has also followed to some extent the same principle as obtains in our seven planes of knowledge. The fundamental differences between Hinduism and these two creeds lie only in the adoption of Varnashram Dharma by the former as its special Dharma.

The Section 'on Worship in all its phases' includes all gradations from fetish worship and the worship of the dead and demon-worship of uncivilized communities to the highest abstraction of the worship of Brahman, the one without a second. The ideal of any religion under this head will find its proper place in this system.

The Section on Love will be duly appreciated by our Christian and Muhammadan brethren in the aspect of Love of God peculiar to their own religions.

Our doctrine of re-incarnation as treated of in the Section on 'Evolution and Re-incarnation' and 'the Law of Karma' treated of in the Section under the same heading both find a place in the philosophical systems of our Buddhist, Jain and Zoroastrian brethren.

The antagonism of Evil Spirit to the Holy Spirit common to Zoroastrianism, Christianity, Judaism, Muhammadanism, etc., is explained in a rational and intelligible way in the descriptions of the war between the Devas and Asuras, and their seven Upper Lokas and seven Lower Lokas, respectively, in the Section on 'Occult World.'

Heaven and Hell mentioned in other religions are explained in full detail in the various grades in the Section on 'the Occult World,' as Pitri-Loka and other Swarga Lokas on one side and Preta-Loka and Naraka-Loka on the other.

The reward and punishment for the good and evil deeds of this life after Divine Judgment, recognized in other religions, are also explained in clear detail in the same section.

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Some religions which do not recognize rebirth recognize one universal day of judgment for all Souls. This very limited view is enlarged upon in detail in the description of the conditions of the Soul after death, as realized in the Preta-Loka, Pitri-Loka, Narak-Loka, etc., in the same section.

The fundamental likeness of all religions in respect of the Goal to be reached has been made clear in the foregoing part. The fundamental difference will be found to subsist in the matter of Achara and Varnashramadharma. It has been already pointed out that the external situation of individuals as also their mental constitution is the basis of the practical side of each religion. In the Indian religion this principle has been considered from its crudest shape to its extreme perfection, and it has been adapted to whole classes and grades of humanity falling within the pale of Hindu influence. The circumstances of other lands have led to modified forms in this direction and owing to their very imperfection no formal regulations, nor definite ideals, have been prescribed in their practices. This difference, however, does not imply any sort of antagonism. It is a question of priority or posteriority in one and the same line of progress, the progress of the Soul from matter to spirit. And it has been many times shown before that the Indian religion—Sanatan Dharma is the storehouse of well-arranged spiritual principles with corresponding practical regulations. If these are imperfectly concerned and vaguely formulated and only suggestive in their character in other religions, that is a matter of mere accident; it means no real difference between them. The fact is *Achara* is a matter intimately connected with the gross body, and Varnasharmadharmas are connected with the Occult side of the world. Although we find signs of the functions of these special Dharmas in all other advanced societies of the world, but no doubt those are the special Dharmas of India. The Indians believe that the organization of Varnashramadharma ever gets help from the Occult world. In the case of other religions the functions of these Dharmas are not wholly lost

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sight of; but either short sight or inconvenient external surroundings, or inaccessibility to the light of knowledge that shines forth only in one place, and takes time to circulate to distant parts, drawbacks like these act materially in limiting the view of the Savants of the Non-Indian religions. The conclusion we wish to arrive at is embodied in the following all-comprehensive suggestion.

All religions essentially aim at a common goal. All their earnest teachers have a perfect universal sympathy, and wish therefore to guide the whole of humanity according to their light. If the followers of these seers meet at a common place of study in religious matters, a perfect mental understanding would result to the great benefit of mankind all over the world. A nucleus of the world's religious university is neither impossible nor impracticable, and it will not be too bold on our part if we suggest to all civilized nations of the world that they join in the organisation of such a world-comprehending institution for the promotion of religious thought, and the achievement of humanity's ultimate goal. As a crude conception of the practical side of this idea, we would suggest the formation of a Hall of World's Religions,* supplied with the necessary appertenances, such as a complete Library, helpful to the comparative and scientific study of Religion and Philosophy. There should be opportunities of mutual exchange of thoughts and popular lectures contributing to the advancement of spirituality in the general

* The re-establishment of universal peace aimed at the conclusion of the World War could not be better commemorated by anything else than the establishment of this sort of institution by the joint co-operation of all civilized nations of the world. The Bharat Dharma Mahamandal has aptly suggested Benares as the seat of such a holy institution. India has been the time-honoured home of the Sanatan Dharma, which is the oldest Dharma, and the fountain head of all spiritual thought and practice all over the world. It would therefore be in the fitness of things to locate such an institution in this country. And as the very centre of holiness in this country, Benares is admitted on all hands to be the place in the world, best suited for such a holy institution and its holy work.

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mass of mankind. Minor suggestions may also be made regarding the religious ideas peculiar to the representation of the various religions: Separate places of worship suited to the ideal of each, a guest house and free kitchen for scholars of different faiths.*

If after the comprehensive treatment of the liberal view about humanity's religious life given in the foregoing pages, a doubt should yet arise as to the possibility of the leading representatives of all the important religious meetings on a common platform of peace and holiness, we would quote the following reply *insubstantia* from the Upanishads to such doubt, and follow it up with quotations from the teachings of the Seers and holy men of great religions.

Says the Upanishad: Just as the ups and downs, hills and dales, planes and valleys, seas and rivers, the tall and the stunted, appear to the man walking on the earth's surface but that all such inequalities merge into one flat level in the eye of an observer up in the sky travelling in an air-boat; so insignificant, negligible differences in various religions vanish with the man who has got knowledge,† and who rises superior to the consciousness of the opposites.

We hold that the earnest seekers of truth in all religions will never differ from others. We will give an idea of some common thoughts realised by the Seers of the great religions of the world, and will show how the advanced Seers of each religion take one and the same view of some final truths:—

*The realisation of the ideal has been in contemplation among the activities carried on by the Sri Bharat Dharma Mahamandal. It is gratifying to note that the Society's noble idea has been appreciated and countenanced by the distinguished savants all over the civilised world. The Mahamandal has also made a small beginning for the realisation of this great object, but the whole idea requires a vastly larger stock if it is to be made real and lasting. If however the whole world of civilised nations unite in the organization of this highest ideal the question of funds will be a minor one.

†C.f. also Jnani-Vimana-Nyaya ज्ञानीविमानन्यायः a Sanskrit proverb.

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Corresponding to our divisions of Bhakti* the following view of Bhakti of Muhammadan saints gives 11 phases:—

"There are eleven stages of love, of which the first is Mowafiquat, the second Maal, the third Mowanisat, the fourth Mowaddat, the fifth Hawa, the sixth Khullat, the seventh Muhabbat, the eighth Shagf, the ninth Haim, the tenth Welah, the eleventh Ishq.

"*Mowafiqat* is that in which the soul turns away from the self, the Satan and the world (which brings forgetfulness of the Beloved) and gets attached to the friends of the Beloved.

(2) *Maal* is that in which the spiritual heart inclines to the Beloved and shuns every thing other than the Beloved.

(3) *Mowanisat* is that in which we hanker after the Beloved gradually abstaining from all material things. Whoever has an attachment to Gods keeps aloof from all but God.

(4) *Mowaddat* is that in which the spiritual heart is attracted towards the Beloved through its purification by humble supplication in solitude.

(5) *Hawa* is that in which the heart is always in communication with the Beloved.

(6) *Khullat* is that in which the Being is filled with the love of the Beloved and is freed from the thoughts of any but the Beloved.

(7) *Muhabbat* is that in which the spiritual heart is freed of all evil qualities, and is fully possessed of Divine qualities.

(8) *Shagf* is that in which the veil of the Qualb or the Spiritual heart is entirely taken away, and in which all outward expressions of love are suppressed and are considered as a sort of blasphemy.

(8) *Haim* is that in which the lover becomes maddened with love for the Beloved.

*See Section on Bhakti.

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(10) *Welah* is that in which the beauty of the Beloved is always reflected in the mirror of the heart, and in which the heart remains engrossed.

(11) *Ishq*, the last stage of love, is that in which one loses oneself and lives and moves in the Beloved."*

The following five stages of spiritual perfection may be obtained by men according to Muhammadan saint. The reader might compare these with the 7 planes of knowledge mentioned in this book in a section of that name:—

(1) "*Alam-e-Nasoot* is the stage when one remains entangled in temptations and desires.

(2) *Alam-e-Malkoot* is the stage when one is in a mood of constant contemplation of and thank-offering to God.

(3). *Alam-e-Jabroot* is the stage when one recognizes one's own self.

(4) *Alam-e-Lohoot* is the stage when one can assert his claim to Godhood, and has full knowledge of one's self.

(5) *Alam-e-Hahoot* is the stage when one is above the knowledge of his self and is fully absorbed in the divinity.†

The divinity in man is also recognized in Muhammadans:

"The possibility of such a realisation of divinity by man is what has been foreshadowed in the following Koranic verses: "I am with you, but you do not see me;" "We are nearer to him (men) than his principal vein;" "I am the mystery of man, and man is the mystery of Me." When Sufis attain this truth they cease to preceive the distinction between different phenomena and behold only the Beloved God in the whole universe of phenomena. In this state of ecstacy they sometimes disclose the mysteries of unity and utter expressions like: 'I am the Truth,' 'I am the Beloved.'

*See Reflections on Sufism, by Mr. Warsy, pp. 2-4.
†Ibid, pp. 26-27.

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This was what brought upon Hussain the persecution of the laity and of the theologians."*

From the extracts given above, one will find that the Muhammadan seers also recognized the paths of Jnana and Bhakti. They also recognize inspiration from the Occult world, as for example:

"When any man attains recognition of God he begins to receive inspirations from the spiritual world, and he ceases to have any thought save that of the Beloved—Hussain Munsoor's saying.†

Although as a religion, it has been said that Judaism has no dogmas, but it is one of the most powerful and ancient religions of the world. The list of Jewish sects is indeed too long to be given here. In Judaism as in Islam there has arisen a controversy between the validity of traditions and the written law. But it is evident from its vast literature, that its thinkers have inclined to a belief in the Hindu idea of transmigration of souls. They believe that their two great teachers, who founded two distinct schools of thought have sprung out of Adam, an idea indentical with the Hindu philosophical idea of *Kala-Avatara*. The Frankists, an off-shoot of the famous pseudomessiah of Smryna, taught a trinity, the philosophy of which is something like a Hindu school of thought. The Chassid—the founder of a strong sect, acknowledged no Rabbi, but he regarded his Zaddik or righteous one, as an indispensable spiritual intermediary—precisely as the Moslem Murid regards his Pir or Hindu Brahmagnani regards his *Guru*. The Judaism adopted every rite known to emotional *Sadhanas*, the dance and motionless ecstacy, loud and silent prayer just like several Upasak sects of Hindus, based on *Mantra-Yoga* system.

*"The Martyr of Truth :" The life of Mussain Munsoor, by Mr, Warsy, p 4.
†Ibid, p. 7.

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The doctrines of the famous prophet Zoroaster constituting the ancient Zoroastrian religion also breathe the same spirit as described above. These doctrines are noted in the old Iranian religion, of which we can form an approximate representation by comparison with the religion of the Vedas. The newly-discovered Hittite inscriptions have now thrown a welcome ray of light on the primitive Iranian creed. In these inscriptions Mitra, Varuna, Indra, etc., are mentioned as deities of the Iranian kings of Mitani. These are all the names with which we are familiar from the Hindu Pantheon. Worship was paid to popular divinities such as the war-god and dragon-slayer Indra, to nature forces and elements such as fire. water, etc., as the Aryans do on particular occasions in the shape of paying homage to the divine spirits presiding over the elements. On solemn occasions the inspiring drink Soma also ministered to the enjoyment of the devout as the Soma-rasa of the Hindus—the necessary accompaniment in Vaidic-yagnas. As regards the doctrine of Devas and Asuras, there is also a striking coincidence of the Hindu religion with Zoroastrianism. They equally represent the intelligent guiding forces of good and evil differing only in the fact that the term Asura indicates the more sublime and awful divine character for which man entertains the greater reverence and fear, while the term Devas denotes the vulgar, sensuous and anthropomorphic deities. So the difference with Hindu philosophy in this respect is only in term and not in spirit *i.e.* the Devas of Hinduism are the Asuras of Zoroastrianism and *vice versa*. These two spirits are not idle. They carry on an eternal conflict and the history of this conflict is the history of the world. It also forms the factor of creative activity in this world. They do not always carry on the struggle in person. They leave it to be fought out by their respective creations and creatures they send into the world. The field of battle is the present world.* In the centre of the battle is man. His soul is the object of the war. Man takes part in

* See Section on Occult World.

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this conflict by all his life and activity in the world. By a true confession of faith, by every good deed, word and thought, by continually keeping pure his body and soul, he impairs power of the evil spirit and strengthens the might of the good spirit and thus establishes a claim for reward in the divine realm. By a false confession, by every evil deed, word and thought and defilement, he increases the power of the evil spirit and renders service to Satan. The student of philosophy can observe at a glance that all the above theories only produce a faithful echo of the Hindu doctrine of Devasura Sangram eternally obtaining in every human heart.

The six stages of spiritual progress described in the Zoroastrian religion exhibit signs of a large stride towards the Hindu doctrine of the seven planes of knowledge dealt with before. These are :—(1) Vahu Mano—good sense, *i.e*, the good principle, the idea of the good, the principle that works in man inclining him to what is good; (2) Ashem, afterwards is Ashem-Vahishtem—the genius of truth and the embodiment of all, that is true, good and right; (3) Khshathrem—the power and kingdom of Ormazd, which have subsisted from the first, but not in integral completeness, the evil having crept in like tares among the wheat; the time is yet to come when it shall be fully manifested in all its unclouded majesty; (4) Armaili—due reverence for the divine, Verecundia, spoken of a daughter of Ormazd and regarded as having her abode upon the earth; (5) Aourvatat—perfection; (6) Ameretat—immortality. Here is the goal of spiritual journey and the converging point of the diverse elements of all religions.

The lofty ideas and tenets contained in the Christian philosophy strike the same tune of harmony with the radical principles of Hinduism. The potential energy of the Almighty Father, His dormant Will stirring itself to unending activities and producing myriads of world out of the bosom of Pralaya, constitutes the fundamental theory of creation

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according to the Hindu philosophy. The Rig-Veda solemnly declares that before the inception of the universe, eternal and awful silence reigned on all sides. Not an event stirred the ocean of time, not an object was to be seen on the vast ocean of space. Not a breath ruffled the serene bosom of the sleeping Infinity. Impenetrable darkness prevailed every where above and below, before and behind. The supreme Brahma wrapped up within Himself dwelt alone. But, anon, the scene changed, a mysterious voice was heard—"I am alone, let me multiply." Immediately after the revelation of this vioce, the potential will-power assumed the kinetic form and out of this will-power sprang creation with its treasury of the sun, the moon and myriad stars in clusters strewn round the heaven. And do we not find an exact reflection of the above Hindu philosophy of creation in the solemn words of Jesus Christ, *viz*.. "It was darkness. God said, let there be light and there was light," and in the Gospels of St. John, *viz.*, "In the beginning was the word and the word was with God and the word was God."? Sir Isaac Newton in his greatest production, the Principia, declares his conviction that the whole diversity of natural things can have risen from nothing but the ideas and the will of one necessarily existing Being who is always and everywhere God, Supreme, Infinite, Omnipotent, Omniscient and absolutely perfect. This is the fundamental unity of the Hindu and Christian philosophies in the domain of creation, which the Hindu philosophy only can grasp and furnish a satisfactory explanation for.

The marvellous Trinity—the Father, the Son and the Holy Ghost making up as a blessed unity, the harmonious whole of the economy of creation, is another unique illustration of coincidence. The father is the very God Jehovah—the supreme Brahma of the Vedas. Alone in His own eternal glory, He dwells. From Him comes down the Son in a direct line, as an emanation from Divinity. The Divine glory thus permeates every pore of the universe and what does the Holy Ghost do? He drags up regenerated humanity

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to Himself. Divinity coming down to humanity is the Son Divinity carrying up humanity to heaven is the holy Spirit. This is the whole philosophy of salvation—the mysterious triangular figure of Trinity. God coming down and going up —how beautiful, how soul-satisfying. It strikes the key-note of the Hindu philosophy and sheds a flood of lustre on the theory of Avatar, the mercy of the Divine Father and the transcendental glory of creation and final beatitude.

In what supreme realm of the Vedant, the Divine Jesus was roaming when he exclaimed: "I in my Father and ye in me." "Abide in me and I in you," "I and my Father are one." He pointed to the inner sphere where his disembodied spirit communed with the Eternal Spirit of life and beholding God in him and himself in God he exclaimed as above. But if he beheld His father in his soul, he also beheld his brethren in him and cried as such. And, finally, when the exclusiveness of the self ebbed away and heaven came pouring into his soul, he realised his identity with the supreme self and declared—I and my Father are one: There is no difference between Jiva and Brahman. "जीवो ब्रह्मैव नापरः" This is the faith of the Vedant doctrine. The Christian world has not as yet realised the beauty of this truth and this double harmony of the Divine Nature of Christ, *viz*,, his harmony with God and harmony with man and consequently the idea of identity of Jiva with Brahma still looms at a distance and sometimes appears as a Utopian idea. But the Hindus having a legacy of the wisdom of their illustrious sages of yore—the Gnani Maharshis can fully realise the truth of the life and teachings of the western prophet and invite the world to their lofty realm of self-realisation.

Here is the language of John Yepes,(St. John of the Cross) in which the self is identified with everything external as belonging to itself—an idea similar to the realisation of man in the fifth and sixth planes of knowledge as described hereinbefore;

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"The heavens are mine, the earth is mine, and the nations are mine; mine are the just, and the sinners are mine; mine are the angels and the Mother of God; all things are mine, God Himself is mine and for me, because Christ is mine, and all for me. What dost thou then ask for, what dost thou seek for, O my soul? All is thine,—all is for thee. Do not take less, nor rest with the crumbs which fall from the table of thy father. Go forth and exult in thy glory, hide thyself in it, and rejoice, and thou shalt obtain all the desires of the heart."†

In the last three sorts of Bhakti as expressed in 'I am His,' 'He is mine,' and 'He and I are one,' as mentioned before in this work we find the last idea almost identical with the following idea occurring in the teaching of the same Christian Saint.

"As there is no way in which the soul can grow, but in becoming in a manner equal to Him, for this reason only is He pleased with our Love. It is the property of love to place him who loves on an equality with the object of his love." Thus we have similarity of principles in the realm of Bhakti (love and devotion), in the domain of austerity, charity and manifold other branches of Dharma.

It is needless to multiply quotations. The earnest student will find that there is harmony in the thoughts and sayings of the saints of all lands. For, truth is one, and the essence of all religions is one. Indeed there is only One Eternal Religion in the world. There cannot be two religions. Where then is the cause of differences?

"Behold! How good and pleasant it is for brothers to dwell together in unity!" Let us therefore shake hands with each other with the utmost cordiality. Heaven demands reconciliation, let the earth obey. Let us avail ourselves of all opportunities which God's merciful providence vouchsafes unto us to cement the ties of international fellowship.

† "The Living Flame of Love" by the aforesaid Saint.

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May the Holy Spirit of Eternal Dharma pervade all humanity, and may the supreme Lord shower His blessings on all, bringing harmony, and peace, and good-will on earth!

Om—*Peace be to all beings.*

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GLOSSARY

OF

THE SANSKRIT WORDS USED.

(*No dictionary order is kept. Words will be found under initial letters.*)

A

Andaja—see pages 5 and 133.
Adhama—lowest.
Anandapada—see pages 110 and 112.
Arya—another name of the followers of Varnashrama Dharma.
Annamaya Kosha—the first sheath which covers the individual soul ; see pages 94 and 159.
Andaja Srishti—egg-born creation ; see page 9 and chapter XV.
Anandmaya Kosha—the fifth sheath which covers the individual soul ; see pages 94 and 159.
Adharma—sin ; see page 10.
Apavarga—final liberation of the soul; see chapter XXI.
Abhyudaya—material and spiritual prosperity ; see page 13.
Artha—material gain; see page 161 and chapter XXIII.
Asadharana Dharma—one of the four divisions of Dharma ; see page 17.
Apadharma—one of the four divisions of Dharma ; see page 18.
Abhaya Dan—see page 20.
Artha Dan—see page 20.
Adhyatma Karma—see page 21.
Adhidaiva Karma—see page 21.
Adhibhoota Karma—see page 21.
Anga—see page 23.
Aisha Karma—see chapter IV.
Adhyatmika—spiritual; relating to Adhyatma ; see page 43.
Ahdidaivika—Astral; occult; relating to Adhidaiva; see page 43.
Adhibhautika—gross, material ; relating to Adhibhoota ; see page 43.
Asuri—pertaining to Asuras.
Aprakrita—see page 35.
Asvabhavik—unnatural—see page 35.
Annaprasana—see page 36.
Agnyadhana—see page 36.
Atma Gnan—knowledge of Self.
Avidya—see page 38.
Akarma—see page 42.
Ananda—see page 43.
Antahkarana—see page 78.
Avatar—incarnation—see page 49.

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Akash—one of the five primary elements—see page 121 and the Sankhya Philosophy.
Ananta—see page 50.
Arya Shastra—religious literature of the Hindus.
Antar Shuddhi—see page 58.
Asana—see pages 58 and 65.
Agni—see page 59.
Achara—see page 59.
Ambu—see page 59.
Ahamtatwa—see page 61.
Asrama Dharma—see page 63 and chapter XVII.
Adhikara—see page 63.
Angira—one of the first seven Rishis. For Rishis—see chapter XIV.
Aditya—see page 127.
Aryama—one of the principal Pitris; see Pitris chapter XIV.
Adhimatra—see page 76.
Ahamkara—see page 72.
Agnana Bhumis—planes of ignorance.
Asansakti—see page 80.
Anandapada—see pages 80 and 111.
Atma-Pratyaksha—see page 81.
Adbhoota—see page 108.
Asakti—see page 108.
Atma Nivedana—see page 108.
Adi-Kala—see page 115.
Adhi-desh—page 115.
Atyantik Pralaya—see page 120.
Amsha—see page 116.
Asura Rajya—see page 125.
Avayava—see page 145.
Atmagnana—see page 171.
Atithi—see page 203.
Amshavataras—see page 207.
Aveshavataras—see page 207.

B

Bhishma—one of the great heroes of the Mahabharata.
Bauls—a sect of Vaishnavas in Bengal.
Bharat Dharma—another name of Hindu religion; see chapters II and III.
Bhakti Yoga—the path of love and devotion; see chapter XI.
Brahma Dan—see page 20,
Bindu Dhyana—see page 71.
Brahma Dhyana—see page 81.
Bharata—another name of Arjuna; see Mahabharata.
Bharadwaja—the great Maharshi who discovered the first section of the Karma Mimansa philosophy.
Bhutasanghas—The fourfold stages of creation; see page 34.
Brahmavrata—see page 36.
Brahman—see page 43.
Bhagawat Gita—the world-renowned book; a portion of Mahabharata.
Bhakta—Devotee.
Bija Mantras—see page 54.
Bhava Tattwa—see page 56.
Bhava—see page 57 and chapter XIX.
Brahma Rupini—personification of the omnipresent Brahma.
Bhittirekha—see page 59.
Bishikh—see page 59.
Bhava Yantra—see page 59.
Bibhuti—see page 59.
Bali—see page 59.
Brahmanda—Solar System; see pages 67 and 210 and chapter XIII.

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Brahma—see chapter XIII.
Brahma-Randhra—A point below the roof of the skull of man specially useful for Yoga practices.
Bahirmukhi—see page 70.
Buddhi—see page 77.
Bibhutipara—see page 80.
Bhavpara—see page 80.
Brahmasraya—see page 81.
Bhayanaka—see pages 107 and 209.
Bibhatsa—see page 108.
Batsalya—see page 108.
Brahma-Sad Bhava—see page 108.
Bhubana—see page 117.
Bhokta—see Bhog, page 128.
Bipras—see page 169.
Baiji Srishti—see page 170.
Biprattwa—see page 170.
Brahmavadini—see page 184.
Brahmayajna—see page 199.
Bhoota Yajna—see page 202.
Bindu—see page 211.
Bala-Brahmachari—see page 214.

C

Chandala—the lowest caste in the Hindu social order.
Chijjadagranthi—see pages 35, 119, and 137.
Chuda Karma—see page 36.
Chit—conscious; see page 43.
Chidakash—reservoir of cosmic impulse—the seed of Karma.
Chitra—see page 59.
Chittavritti—see page 60
Chit-Satta—see page 68.
Chitta—see page 78.
Chhala—see page 146.
Chhandogya—one of the 108 Upanishads; see Upanishads.
Chaturvarnya—see page 164.
Chetana-Prakriti—see page 176.
Chhandas—see page 213.

D

Dharma—another name of Raja Yudhisthira of Mahabharata.
Darshanas—philosophy: see chapter XVI.
Daivi Mimansa—the sixth system of Vedic Philosophy; see page 153.
Dwesha-aversion; see chapter XI.
Dan—charity; see page 20.
Draupadi—the joint wife of the five Pandava brothers; see Mahabharata.
Devata—devas; superhuman beings inhabiting the seven upper worlds.
Dhriti—see page 31.
Daivi—pertaining to Devas.
Diksha—see page 36.
Dwandwa—unequal opposites; see page 41.
Durga—see page 57.
Dik Shuddhi—see page 58.
Dhyana—see page 58,65 and 72.
Dharana—see page 59.
Divya Desha Sevana—see page 59.
Dharana—see page 72.
Dik-Bandha—see page 98.
Dasva—see page 108.
Dwapara Yuga—see page 116.
Dharma-Raj—see page 126.
Drishtanta—see page 145.
Dravya—see pages 146 and 198.
Damayanti—see page 173.
Deva Yajna—see page 200.

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Devi-Bhagwata—one of the Puranas.

E

Ekatattwa—One-ness; the highest practice in Yoga Sastra for attaining Samadhi; see Yoga Darshana.

G

Gunas—attributes of nature (Prakriti); see pages 10, 26 and 146.
Garbhadhana—see page 36.
Guru—spiritual Preceptor.
Ganesh—one of the five aspects of Saguna Brahma; see pages 49 and 50.
Ganapati—see page 57.
Gandha—see page 61.
Gunapara—see page 80.
Guna Kirtan—see page 108.
Ghatika—see page 115 and 116.
Gautama—the great Maharshi who discovered the Nyaya System of philosophy.
Gayatri—see page 197.
Gatha—see page 216.

H

Hindu Shastra—see chapter XXII.
Hatha Yoga—see chapter VII.
Hriday—see pages 58 and 59.
Havana—see page 59.
Hasya—see page 107.
Hetwabhas—see page 146.
Harivansa—see page 215.
Harish Chandra—a famous king of the Solar Dynasty; see Devi Bhagawat.

I

Iswara—see page 43.
Indra—see page 127.
Indriyas—see page 77.
Ida—a tubular vessel in the right side of the body used in the practice of Yoga.

J

Jnanada—see pages 110 and 112.
Jiva—Individual soul; see chapters XIII and XVI.
Jarayuja Srishti—Sac-born creation; see pages 5, 9 and 134 and chapter XV.
Jnana Yoga—the path of knowledge; see chapters XVI and IX.
Jnana Yagna—see page 20.
Jyotirdhyana—see page 66.
Jaimini—the great Maharshi who discovered the second section of the Karma Mimansa philosophy.
Jaiva Karma—see chapter IV.
Jata Karma—see page 36.
Jada—non-conscious.
Jadatmika—void of consciousness.
Japa—see page 58.
Jati—see page 60.
Jnanendriyas—see page 61.
Jala—see page 61.
Jyoti—light.
Jiva-Deha—see page 68.
Joytishmati—see page 71.
Jnanabhumis—planes of knowledge.
Jivan-Mukta—see page 84.

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Janaka—the famous Rajarshi king of Mithila; the father-in-law of Bhagwan Ramchandra

Jnanendriya—see page 90 and 150.

Jiva-Yantric Pitha—see page 98.

Jalpa—see page 146.

Jati—see page 146.

Jyotish—see page 213.

K

Krishna—the eighth and the perfect incarnation of Vishnu; see Vishnu Bhagavata and Mahabharata.

Kanada—the great Maharshi who discovered the Vaisheshic System of Vedic philosophy; see page 146.

Karma yoga—The path of selfless work; see page 41.

Kama—material desire—see page 161 and chapter XXIII.

Karma yagna—see page 20.

Kamya Karma—see page 21.

Kunti—the mother of the Pandavas; see Mahabharata.

Kuru—one of the kings belonging to the Lunar Dynasty—see Mahabharata.

Karma Mimansa—the fifth of the seven systems of the Vedic Philosophy—see chapter XXI.

Kaivalya—liberation; see chapter XXI.

Kriyaman Karma—see chapter XXI.

Kalas—Digits of Manifestation; see page 49.

Karya—action.

Kampan—vibration.

Karttikeya—see page 57.

Kavacha—see page 58.

Kumari—unmarried girl.

Karmendriyas—see page 61.

Kula Kundalini—see page 70.

Kriyaman—see page 83.

Karmashaya—see page 83.

Karmendriya—see pages 90 and 150.

Karma—see page 107.

Kanta—see page 108.

Kala—see page 115.

Kashtha—see page 115.

Kshana—see page 116.

Kali Yuga—see page 116.

Karta—doer.

Krishna Gati—see pages 130 and 131.

Karma—see page 140.

Kriya—see page 198.

Kalavataras—see page 207.

Kalpa—see page 213.

L

Lanka—the famous island mentioned in Ramayan, most probably the modern Ceylone.

Lilonmukti—see pages 110 and 112.

Laya Yoga—see chapter VIII.

Lakshmi—see page 50.

Linga—see page 59.

Lila Vigraha—play image; see page 67.

Laya Kriya—see page 73.

Lilonmukti—see pages 80 and 110.

Linga Sarira—see page 152.

Laukika Bhasha—see page 216.

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M

Madhyama—middle; see page 76.
Manomaya Kosha—the third sheath which covers the individual soul; see pages 94 and 159.
Moksha—final liberation of the soul; see chapter XXI.
Mukti—final liberation of the soul; see chapter XXI.
Manasik Japa—see page 20.
Mantra Yoga—see chapter VI.
Mantras—see pages 54 and 55.
Manana—see page 22.
Mahayajna—see pages 23, 1, 97 and chapter XX.
Mahavarata—see page 36.
Mukta—liberated.
Maya—a mysterious power; see Prakriti and Vedant philosophy.
Murtis—images.
Maha-vishnu—the name of Saguna Brahma; see page 50.
Manasik—see page 55.
Mahamaya—see Prakriti and Maya.
Mandala—see page 59.
Murdha—see page 59.
Mahattatwa—see page 61.
Mahabhava—see page 60.
Mahabodh—see pages 64 and 66.
Mudra—see pages 59, 65, and 72.
Maheswara—rudra; see chapter XIII.
Mahakash—the absolute space. The reservoir of collective impulse of the virat containing innumerable solar systems.
Maharshi Patanjali—a great Maharshi who discovered the Yoga philosophy.
Muladhar chakra—see page 69.
Moha—allurement.
Mahalaya—see page 73.
Mridu—see page 76.
Mahat—see page 77.
Mahapurusha—great man.
Moorchhana—see page 107.
Malin Rasa—see page 108.
Mahakala—see page 115.
Maha-Yuga—see page 116.
Manu—see page 116.
Manwantara—see page 116.
Mahapralaya—see page 117.
Manushyatwa—the state of man.
Mithya jnana—see page 145.
Manasi Srishti—see page 178.
Murti Puja—see chapter XIX.
Mandapa—see page 198.
Muktiprada—see page 208.

N

Naraka—hell; see its position in occult world in page 125.
Non-Arya—those who do not follow Varnasramadharma.
Narayan-Upanishat—one of the revealed books in the Upanishad section of the Vedas.
Nisreyasa—final liberation of the soul; see chapter XXI.
Nirvana—final libration of the soul; see chapter XXI.
Nirlipta—see page 61.
Nandi—a great Hindu sage who attained Devatahood and reached the occult plane by the power of extraordinary yoga in his lifetime; see Purana.

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Nitya Karma—see page 20.
Naimittik Karma—see page 21.
Nididhyasana—see page 22.
Nirguna—void of attributes.
Nivritti—the stage of renunciation.
Nama Karana—see page 36.
Nivritti poshak—see page 36.
Nastik—atheist.
Nirvikalpa Samadhi—see page 44 and Raja Yoga.
Nam-rupatmak—see page 53.
Nam-rup—name and form.
Nitya yantra—see page 59,
Nabhi—see page 59.
Nyas—see page 59.
Nari dharma—see page 63 and chapter XVIII.
Niyama—see page 72.
Nads—primal sounds.
Nampara—see page 80.
Nirvichar Samadhi—see page 81.
Nishkriya Bhava—see page 82.
Nishtha—see page 103.
Nimesh—see page 115.
Naimittic Pralaya—see page 117.
Nirnaya—see page 145.
Nigrahasthan—see page 146.
Nriyajna—see page 202.
Nada—see page 211.
Nirukta—see page 212.

P

Puranas—see chapter XXII.
Pitriloka—see page 125.
Paratpara—see pages 110 and 112.
Pralaya—Destruction of creation; the Hindu philosophy recognised several kinds of Pralayass; see page 117.
Pranamaya Kosha—the second sheath which covers the individual soul; see pages 94 and 159.
Punya—virtue; see page 11.
Papa—sin; see page 11.
Panchopasana—see page 21.
Pitris—one of the three classes of superhuman beings; see chapter XIV.
Partha—another name of Arjuna; see Mahabharata.
Purushartha—see page 31.
Pravritti—the stage of worldly desire.
Purva Mimansa Darshan—another name of Karma Mimamsa philosophy.
Prakrita—see page 35.
Punsavan—see page 36.
Pravritti rodhak—see page 36.
Prakritik Sanskara—see page 36.
Pret—see chapter XIV.
Prarabdha Karma—see chapter XXI.
Prasthanatraya—see page 44.
Prana—see pages 47 and 95.
Para Bhakti—see pages 48 and 108.
Purna—full.
Pranava Dhwani—see page 54.
Panchanga Sevan—see page 58.
Prana kriya—see page 59.
Prakritik Jagat—see page 61.
Purusha—see page 150.
Pani—see page 61.
Pad—see page 61.
Payu—see page 61.
Prithivi—see page 61.
Pratyahar—see pages 65 and 72.
Pranayam—see pages 65 and 72.

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Pran-vayu—see page 65.
Pinda—the individual entity; see page 68.
Paramatma—another name of Brahma, void of attributes.
Prasupta—see page 70.
Pingala—One of the three subtle channels of energy. Ida is on the left side, Pingala is on the right.
Para—see page 76.
Pradhan—principal.
Padarthabhavana—see page 80.
Paratpara—see pages 80 and 111.
Parakriti Asraya—see page 80.
Prarabdha—see page 83.
Parama Tattwa Jnani—see page 84.
Pitha—see chapter X.
Parthiva Pitha—see page 97.
Prema—see chapter XI and page 105.
Prakriti—primordial energy; nature, the root-cause of creation. In the various Darshanas it is called Maya Mulaprakriti, Avyakta, &c.

In the Hindu cosmogony according to the Sankhya system, to which the term Prakriti belongs, the Universe is reduced to two ultimate elements or entities:—
(1) *Purusha*, the Soul or Spirit element, and (2) Prakriti, the element representing both Force and Matter of modern physics. Matter and Force according to this system, are results of the action and interaction of the three principles or *gunas* which *prakriti* consists of, *viz.*, Sattwa, Rajas and Tamas, leading to what is known as Evolution. Tamasic evolution produces Matter, Rajasik evolution produces Force and Sattwic evolution produces intelligence or Reason (Buddhi). All these three come within Energy. Soul is a thing quite apart, whose contact with Energy produces the diversified phenomena of creation without itself taking any active part in it. Buddhi (intelligence or reason) is in popular language represented as reflecting the light of the Soul (which is a conscious element, while Energy is blind) and thus illuminating the whole of creation with what in European philosophy is called Mind, and in Hindu philosophy *chitta*.

Pita—father.
Par—see page 115.
Patala Loka—see page 125.
Pretatwa—state of Preta.
Padartha vada—see page 143.
Pramana—see page 145.
Prameya—see page 145.
Prayojana—see page 145.
Padartha—see page 146.
Prajapatis—see page 169.
Pitri Yajna—see page 201.
Pinda—see page 210.
Parvati—same as Mahamaya, or Prakriti.
Parakiya bhasha—see page 216.

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R

Rama—the seventh incarnation of Vishnu ; see Ramayana.
Rishis—the deities presiding over the plane of knowledge ; see chapters XIV. and XXII.
Rajas—one of the attributes of nature (Prakriti,)—see pages 10 and 26.
Raga—attachment—see chapter XI.
Raja Yoga—see chapter IX.
Rajasik—belonging to Rajo guna ; see Rajas and guna.
Rakta vija—see footnote page 47.
Ragatmika—see pages 47, 107 and 108.
Rup—see page 61.
Ras—see page 61.
Reta—Dharana—see page 64.
Rudra—see page 127.
Rupapara—see page 80.
Rajarshi—one of the several classes of Rishis.
Rasa—see page 107.
Raudra—see page 107.
Rashi—see page 116.
Rochaka—see page 209.
Richs—see page 211.
Rasa-Lila—a special ceremony originated by Sri Krishna at Brindaban ; See Vishnu Bhagwat. Allegorical description of the finer forces of nature and their connection with the supreme self ; see Devi Bhagwat.

S

Smirtis—see chapter XXII.
Swarga—heaven, see the position of the seven swarga lokas including the Pitri loka in page 125.
Sannyasada—see pages 110 and 112.
Satpada—see pages 110 and 112.
Sakti—see page 7. Prakriti, Mulaprakriti, Maya, Pradhan, Avyakta are synonymous—see Prakriti.
Swedaja Srishti—germ creation ; see page 9 and chapter XV.
Sattwa—one of the attributes of nature (Prakriti); see pages 10 and 26.
Sadachara—physical actions conducive to dharma ; see chapter XVII and page 171.
Sayujya—final liberation of the soul; see chapter XXI.
Sankhya—one of the seven systems of Vedic philosophy ; see page 149.
Sadharana Dharma—one of the four divisions of Dharma ; see page 19.
Sannyasi—one belonging to the fourth or last of the stages of Hindu life prescribed in the Hindu Sastras ; see chapter XVII.
Sharirik Tapa—see Page 20.
Sthula Dhyana—see page 57.
Shravana—see page 22.
Saguna—invested with attributes.
Smriti Sastras—see chapter XXII.
Sattwic—belonging to Sattwa guna ; see Sattwa, and guna.
Sanskara—see page 33.
Sahaja Karma-see chapter IV.
Swabhavik—natural; see Page 35.

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Simantonnayana—see page 36.
Samavartana—see page 36.
Sati Dharma—the special Dharma of Hindu womanhood; see chapter XVIII.
Swarga—see chapter XIV.
Sanchita Karma—see chapter XXI.
Sat—see page 43.
Surya—one of the five aspects of Saguna Brahma; see pages 49 and 50.
Sakti—one of the five aspects of Saguna Brahma; see pages 49 and 50.
Shiva—one of the five aspects of Saguna Brahma; see pages 49 and 50.
Sadhan—see page 53.
Samyavastha—see page 54.
Samadhi—final beatitude; see chapters on Mantra Yoga, Hatha Yoga, Laya Yoga, Raja Yoga.
Satya—real.
Saraswati—see page 57.
Shuddhi—see page 58.
Sthan Shuddhi—see page 58.
Sharir Shuddhi—see page 58.
Stotras—see page 58.
Swarup—see page 60.
Sparsa—see page 61.
Shabda—see page 61.
Shat Karma—see page 64.
Sthula vayu—see page 65.
Sat-Satta—see page 68.
Samashti—macrocosm.
Sahasradal—see page 69.
Sachchidanandamaya—invested with the attributes Sat, Chit and Anand.
Shat-chakra—The six dynamic centres in the body, *viz.*, Muladhara, Swadhisthana, Manipura, Anahata, Vishuddha and Ajna.
Sahasrar—The topmost Padma or lotus hanging from the Brahmarandhra, *i.e.*, the region of the first cause.
Sukshma—see page 70.
Sthula Kriya—see page 72.
Sukshma Kriya—see page 72.
Swarodaya—see page 72.
Susumna—The subtle channel of energy interlacing Ida and Pingala.
Siddhi—perfection.
Siddha—perfect.
Savikalpa-Samadhi—the primary stage of Samadhi named Savij; see Yoga Darshan of Patanjali.
Shubhechha—see page 80.
Satwapatti—see page 80.
Saktipara—see page 80.
Swaruppara—see page 80.
Sannyasada—see pages 80 and 110.
Satpada-see pages 80 and 110.
Sanchit—see page 83.
Sthula Yantric Pitha—see page 98.
Shava-Sadhana—see page 98.
Sneha—see chapter XI and page 102.
Shraddha—see chapter XI and 103.
Shringara—see page 107.
Shanta—see page 108.
Sakhya—see page 108.
Satya Yuga—see page 116.
Sahaja Pinda—see page 118.
Sthula Prapancha—see page 125.
Samipya—see page 127.
Salokya—see page 127.
Sarupya—see page 127.

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Sayujya—see pages 127 and 131.
Shraddha—special ceremony for departed souls in Hindu Sastra—see page 130.
Shukla Gati—see pages 130 and 131.
Saptasati Gita—one of the sacred books of the Hindus generally called Durga or Chandi.
Sankhya Pravachana—see page 143.
Samshaya—see page 145.
Siddhanta—see page 145.
Samanya—see page 146.
Samavaya see page 146.
Sita—see page 173.
Savitri—see pages 173 and 197.
Sadachari—follower of Achara; see Achara.
Stritwa—womanhood.
Saraswati—see page 197.
Shabda—see page 211.
Shiksha—see page 212.
Sam-gan—see page 212.
Samadhi Bhasha—see page 216.
Shiva-linga—the physical symbol of the Divinity and His power; see Linga-Purana and Shambhu Gita.
Satyavan—the husband of Savitri; see Mahabharat.

T

Tamas—one of the attributes of nature.
(Prakriti)—see pages 10 and 26.
Tapas—austerity—see page 20.
Tamasic—belonging to Tamas-guna;
see Tamas and guna.
Tantra—see chapter XXII.
Tattwas—elements; see pages 50, 121 and the Sankhya, philosophy.
Tarpana—see page 59.
Tej—see page 61.
Tanumanasa—see page 80.
Turyaga—see page 80.
Tattwa-jnan—see pages 84.
Tanmatras—see pages 61, 90 and 150.
Tanmaya—see page 108.
Trutis—see page 115.
Treta Yuga—see page 116.
Trimurti—see page 129.
Tarka—see page 145.
Taramati—see page 173.
Tapa-pradhana—see page 180.

U

Udbhijja—see pages 5 and 133.
Uttama—highest.
Upanishad—the section of the Vedas dealing with the knowledge of self.
Upasana Yajna—see page 20.
Upanayana—see page 36.
Udvaha—see page 36
Upanshu—see page 55.
Upastha—see page 61.
Upa-pradhan—subordinate.
Upasana Pitha—see page 97.
Upa vedas—see page 211.

V

Vedic—pertaining to Vedas, see chapter XXII.

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Vyasa—the great Maharshi, author of Mahabharata, several other Purans and the aphorisms on Vedant philosophy.

Vaidic Dharma—another name of the Hindu religion—see chapters II and III.

Vijinanamaya Kosha-the fourth sheath which covers the individual soul—see pages 94 and 159.

Vaisheshic—one of the seven systems of Vedic philosophy; see page 155.

Vishesha Dharma—one of the four divisions of Dharma—see page 17.

Viswamitra—the great Maharshi who attained Brahmanhood from Kshatriya life through the extraordinary power of tapas—see Mahabharata.

Vachanic Tapa—see page 20.

Vedavrata—see page 36.

Varnashrama—special Dharma of the Hindus—see chapter XVII.

Vidya—see page 38.

Virat Purusha—see page 43.

Vedanta Sutras—aphorisms of the Vedanta philosophy.

Vaidhi—see pages 47 and 107.

Vishnu—one of the five aspects of Saguna, Brahma—see pages 49 and 50.

Vayu—one of the five primary elements; see page 121 and the Sankhya philosophy.

Vaishamya Avastha—see page 54.

Vachanik—see page 55.

Vedi—see page 59.

Vak—see page 61.

Virya—see page 64.

Vayu Dharma—see page 64.

Vayu nirodh—see page 64.

Vishnu—see chapter XIII.

Vasishtha—one of the first seven Rishis; for Rishis see chapter XIV.

Vasu—see page 127.

Vyashti—Microcosm.

Vairagya—see page 76.

Vichar—see pages 79 and 81.

Vyakarana—see page 213.

Vyadhritis—special Vedic mantras representing the seven upper Lokas.

Vicharana—see page 80.

Vira—see page 107.

Vibhooti—see page 115.

Vikala—see page 116.

Vaishnava—see page 143.

Vada—see page 146.

Vitanda—see page 146.

Vishesha—see page 146.

Y.

Yogada—see pages 110 and 112

Yonis—narrow gates of rebirth; see chapter XV.

Yagna—sacrifice; see page 20.

Yudhisthira—the eldest of the five Pandava brothers; see Mahabharata.

Yoga Samhitas—books dealing with practical yoga.

Yoga Praveshika—one of the five works dealing with practical yoga;—see page 59.

Yama—see page 72.

Yoga Sutras—aphorisms on the Yoga philosophy.

Yogada—see pages 80 and 110.

Yajna-pradhana—see page 180.

Yati—see page 213.

Yathartha—see page 209.

Yoga-Vashistha—see page 215.

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Extracts from Opinions about the World's Eternal Religion.

The great Indian savant, Dr. S. Subramanya Iyer, LL.D., Retired High Court Judge of Madras, writes :—

"I trust I shall be allowed to say that in my humble judgment, this publication is calculated to do the highest service to Sanatan Dharma and that the Mandal has placed all lovers of that Dharma, under the greatest obligation, by issue of this most useful book."

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"It is replete with information which cannot fail to be of intense interest to those who are knocking at the portals of spiritual knowledge. Believing, that the future greatness of India must, as in the past, lie on the path of spiritual wisdom, I welcome every contribution that is made towards enlightening the West as to the rich legacy of spiritual lore which has been left to our motherland by the seers and saints who sanctified her breast in the past. The book is a creditable attempt to present within a small compass some of the most important and salient features of Hindu religion—features not so exclusively Hindu as to be lacking in harmony with the basic tenets of other religions, and yet developed to a degree, which has given them a distinctive colour and form. I value particularly the breadth of thought and appreciation of other forms of faith, which characterise handling of this most fascinating subject of human study."

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Senior Professor of Philosophy, Presidency College, Calcutta, writes :—

"It gave me much pleasure to go through "*The World's Eternal Religion.*" I consider it an admirable treatise. giving a clear vivid exposition of all features of the vast and comprehensive Hinduism. The coloured paintings are a graphic illustration of much of the symbolism and metaphor, that is usually misunderstood by students of Hinduism. There is hardly any detail that is left out, and the discussion is based on Shastric references, giving the weight of authority to the book. The language is easy and fluent, and the arrangement excellent. The meaning of the universal aspect of Hinduism—by which it can with full justification be termed the *World's Eternal Religion*—is very clearly brought out. I have already recommended this excellent book to friends in the West seeking to know more of this great religion of ours. I am sure the book amply fulfils the purpose for which it has been written."

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"I think, it is a valuable book which contains much information of a useful nature, which is not readily accessible elsewhere. I need not, of course, mention the advantage it possesses in being written by a Hindu, so many books by foreigners containing errors or where the formal facts are correctly stated misunderstanding them. I have profited much from this most useful book."

His Highness Bharat Dharmamartanda General Maharaja Sir Pratap Singh Bahadur, Indra-Mahendra Separ-i-Sultanant, G.C.S.I., G.C.I.E., G.C.B.E., LL.B., Kashmir, writes :—

"I have read the book which you have been good enough to send me. It furnishes a key to intelligent study of the Hindu religion and the very abstruse system of philosophy upon which it is founded. I have no doubt, it will prove useful

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in dispelling a great many conceptions about Hinduism which owe themselves to materialistic view of the universe which dominates the modern civilization."

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"The volume "World's Eternal Religion" has just reached me, and I am reading with profound interest its exposition of the great fundamental and catholic tenets of Hinduism, and its fascinating comparison between them and other leading creeds."

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is well brought out in the lucid and rational explanation of Varnashram Dharma as not being based on the narrow and sectarian foundation of traditional birth and privilege, but on broader basis of spiritualism, showing the progressive stage of Kama, Artha, Dharma and Moksha (*i.e.*, from ignorance to wisdom) of the human soul on its onward march towards God."

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"Your book "The World's Eternal Religion" has come to me like a God-send just when my belief in Hinduism was tottering. To remain or not to remain a blind believer in the routine of lifeless rituals assigned to a Hindu, was a problem that had long exercised my mind, and the book has undoubtedly enabled me to view the Hindu Religion in its true perspective, and realise its eternal value. How I wish there were more rational expositions of this religion in different languages, both analytical and synthetical in their scope, for the guidance of those whose intellectual cravings remain unsatisfied due to their ignorance or imperfect knowledge of Sanskrit."

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that study it. There is not the slightest doubt of its great utility, and I take it as a sign of the times that it has been brought out at this particular moment."

Dharmatilak Rai Bahadur Baroda Kanta Lahiri Sahib, late Vazir Faridkote State, writes :—

"The World's Eternal Religion" treats of the different aspects of Aryan Religion. In 24 chapters, the work has attempted to explain as far as possible the aims and objects of the Hindu Scriptures. It serves as a key for the scientific study of Hindu Religion. This is the first time that a work of this nature in English has been attempted by an orthodox Hindu Society for the benefit of the English-knowing people, who desire to know the philosophy of the Aryan Religion through the medium of English. It aims to serve as a mariner's compass, mountain-guide, an astronomer's telescope to explore the unknown regions of the Hindu Scriptures. It is a unique work revealing many a deeper and occult meaning of the Hindu Shastras. Much time, labour and erudition must have been bestowed on this work to bring it out in such an attractive form. The diagrams are beautifully exhibited and are full of expression, and the whole get-up of the book is commendable. I hope this will remove a long and a very great want which the English-knowing student felt in the study of the Hindu Scriptures."

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everlasting monument of the century in such high teachings. It is a monument of granite which will remain in tact as long as the human race exists."

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The book supplies a real want and its appearance at the present juncture, when the world is in the throes of a regenerate existence, toiling hard to break away from everything that may seem bondage, is a real blessing. It is a work of great and rare merit, and was possible of performance only by the noble band of workers who have the good fortune of having Sri Guru Deva for their teacher, inspirer and guide. Sri Krishna milked all the Upanishads for the milk with which He revived Arjuna to fight the battle of his life and Dharma. I am tempted to say that this is a noble attempt to milk the entire Arsha and Pauranic lore to provide nourishment very badly needed by the human race including its Indian element."

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INFORMATIONS.

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